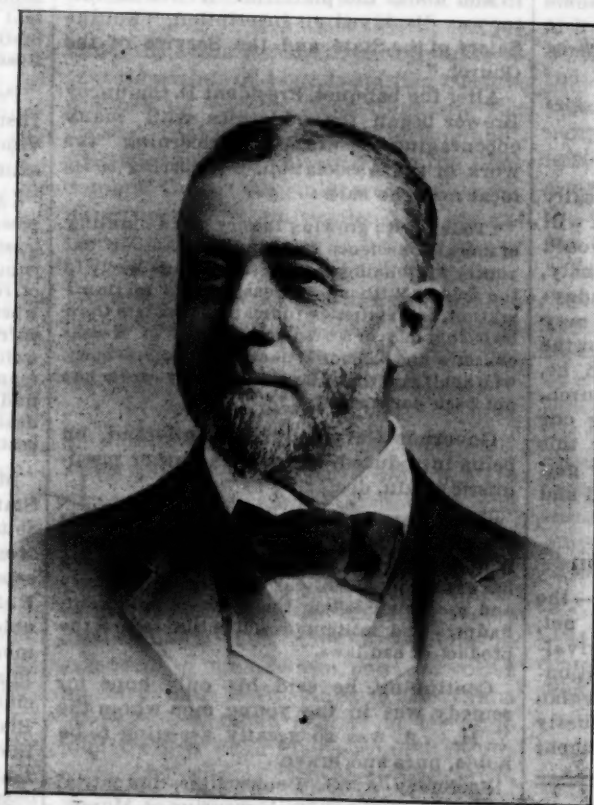




Zion's Herald

WEDNESDAY, FEBRUARY 3, 1904



THE LATE JAMES A. WOOLSON
Member of Wesleyan Association

As Others See It

THE Methodists are a good deal fired up over the recent discovery of the whereabouts of so many of their members on matinee afternoons. — *Chicago Advance*.

Two Methodist clergymen and nearly 100 members of that denomination were among the victims of the Iroquois Theatre disaster; and this is a fact which painfully illustrates to the governing power of the church how slightly are its rules regarding this form of amusement observed. The subject will come up for renewed consideration at the Conference of Methodists to be held in April at Los Angeles, Cal. — *Springfield Republican*.

Everybody knows that the theatre as now conducted is not a gospel agency. It is not a place of worship. It is not a mission station. It is not a school of morals. It does not pretend to be a promoter of piety. In fact, there is nothing about it that is essentially Christian. This is the negative side. Say nothing now of its positive evils, its suggestions of nudity, its coarse ribaldry, its compromising situations, its brutal and bloody imagery, its travesties on home and family life, its alluring hints at excusable licentiousness, we say, ignoring what is bad in the theatre, can a true Christian afford to help promote what in no way conduces to the wholesome moral effects he is bound as a Christian to support and encourage? — *Michigan Christian Advocate*.

Saving the Children

From the *Universalist Leader*.

THE only revival which will really save the world is the one which will save the children. If the churches would really take their Sunday-schools seriously, there would be more hope. The Sunday-school as it is, is far from perfect, it may even be an evil in some instances, but the Sunday-school as it could and should be, can save the children, save the church, and save the world. We are fitting our children with the utmost care for this world and today, but where are they getting any real fitting for the other world and tomorrow?

Two Methods of Conversion

THE two methods of conversion—the sudden and the gradual—are not, after all, so far apart. Intelligent revivalism might be called a hastened evolutionary process. And the method of Christian training only introduces more gradually much the same motives that an intelligent

revivalism employs. Both methods seek to produce a change in the man. Both have much the same ultimate ideal of life. Both need some preparation, conscious or unconscious. In neither is the process absolutely continuous; in neither is it absolutely sudden. For, as James says, "Even in the most voluntarily built-up sort of regeneration there are passages of partial self-surrender interposed." Or, as it may be put, "There are always critical points here at which the movement forward seems much more rapid." So, "our education in any practical accomplishment proceeds apparently by jerks and starts, just as the growth of our physical bodies does." — *Henry Churchill King, D. D., President of Oberlin College*.

Y. M. C. A.

Massachusetts and Rhode Island

THE eleventh annual banquet of the State Executive Committee of the Young Men's Christian Association of Massachusetts and Rhode Island occurred at Tremont Temple on the evening of Jan. 27. The hall had been beautifully decorated with streamers; pendent from the ceiling, flags spread before the gallery fronts, and bunting profusely distributed in and about the platform. Above the latter was displayed an inscription, "For the Safety of the State and the Service of the Church."

After the banquet, President D. Chauncey Brewer began the addresses with many encouraging assurances concerning the work of the Association. Referring to its local need, he said:

"Today, with growing luxury and a blunting of moral conscience working riot among our youth, who shall say that we are too early in the field? With an increasing tide of immigration, and statistics indicating that less than 180,000 out of over 500,000 young men in Massachusetts and Rhode Island are native born, who shall say that the need of our work has not been demonstrated?"

Governor Garvin, of Rhode Island, on being introduced, spoke in a rather pessimistic strain, declaring:

"Public life is deteriorating, public servants are yielding more and more to the greater temptations put before them, the spoliemen have gotten hold of our political machinery and are using it for their own emolument. Paupers and millionaires, like slaves, are the product of bad laws."

Continuing, he said his only hope for remedy was in the young men whom the Y. M. C. A. was so greatly assisting to be noble, pure and brave.

Secretary A. G. Bookwalter, industrial secretary of the State Executive of Massachusetts and Rhode Island, made an admirable because pertinent address, saying, in part:

"Eighty-nine thousand students in institutions of every land from Tasmania and Argentina to Iceland and Scandinavia are united in this effort to emphasize the claims of religion, of the teachings of our Lord, of the church, in the lives of educated men. A larger body of students are thus united than are held together by any other bond, whether athletic, social, religious, or fraternal."

"When 1,500 college men, among them our best athletes, highest scholars, debaters, and men most prominent in fraternity life, come together for ten days each year, as at Northfield and four other places, to learn better to put the best team work into their associations, it surely means something. More than 100 West Pointers are in voluntary Bible study conducted by their Christian Association. The reports just received from the 22 student associations of Massachusetts and Rhode Island show that nearly 1,000 men are this year in these Association Bible classes. This committee, dur-

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ing the past year, has organized four new Student Associations.

"The men who are a few years hence to be the teachers and professors in our colleges, leaders in the professions, in business, in state and in church, the secretaries in our Christian Associations, are today members of the college associations in these great institutions of Massachusetts and Rhode Island. What more potent influence can be put in motion by this State committee than these which touch the lives of these college men?"

President Pritchett, of the Massachusetts Institute of Technology, made a very convincing address in unfolding and emphasizing this premise:

"A man who undertakes today to fight the powers of darkness cannot help but find, at least in our great cities, that the roots of corruption are largely set in that complicated set of relations which we call politics, and that when politics is corrupt it becomes a school of corruption to young men, and to older men as well. And I can hardly imagine an active member of your organization who shall not find himself in one way or another forced to deal with politics as well as religion, if he really assumes the duties of leadership."

Mr. H. W. Gibson, boys' secretary of the State Executive Committee of Massachusetts and Rhode Island, told of the grand work being done with boys, which was especially encouraging. State Secretary R. M. Armstrong referred to the remarkable development of the work for young men and boys in Massachusetts and Rhode Island during the last decade, and especially during the last three or four years. Bishop McVickar, of Rhode Island, of the Protestant Episcopal Church, strongly magnified the work of the Association.

More and more the Y. M. C. A. is being honored by God and men as one of the most useful and successful of Christian agencies.

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Zion's Herald

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Bryan, the Dictator

UNDISCOURAGED by past reverses and unopposed by few Democratic leaders of national importance, William Jennings Bryan is coming forward once more as the fiery advocate of a militant and defiant Populism. The staid dignity of the Holland Society, at its annual dinner in New York the other night, was disturbed by the sharp Beck-Bryan debate, in which in unexpected and dramatic style the radical Westerner inveighed against the tyrannies of capital, in vigorous reply to Attorney-General Beck, who had mildly denounced the unlawful exclusions of trades-unionism. Mr. Bryan's visit to New York has proved the occasion for a sudden exodus of the Tammany leaders. Mayor McClellan has been "too busy" to see him. Bryan is now going up and down the land shouting out the conditions upon which he will permit the Democratic candidate for President to be named and the platform to be framed at St. Louis. His paper, *The Commoner*, declares that the great question is to be the issue between man and mammon, between plutocracy and democracy. All "surface questions" of national policy, it declares, are but phases of "that century-long, that world-wide struggle between the common people and organized wealth." Mr. Bryan is determined that class shall again be arrayed against class. The Bryan spirit is the spirit of indomitable confidence. The timidity of the Democratic leaders gives Bryan his opportunity. He cannot be elected if unopposed, but he may make the nomination of a number of now likely candidates impossible.

Whitaker Wright Tragedy

WHITAKER WRIGHT, the "promoter," who lived in a royal atmosphere, was sentenced to seven years' imprisonment, Jan. 28, at London. Immediately after the passing of sentence he committed suicide by taking a quantity of cyanide of potassium. Wright had evidently anticipated the verdict of the jury, as was shown by a sheet of blotting paper found on the seat which he had occupied in court on which he had scribbled the

Roman characters VII, indicative of the number of years in prison to which he was to be condemned. Wright was at one time well known in this country, and was no worse than a number of present-day promoters. Some think that he was honest in his intentions, but that he was prone to allow his enthusiasm to get the better of him. He had an attractive personality and a glib tongue, and was abnormally self-confident. He was early mixed up in "get-rich-quick" concerns. When he had money he spent it with a lavish hand, and when he was financially embarrassed he was indefatigable in his efforts to recuperate. Whitaker Wright will be chiefly remembered as the reckless promoter of the London and Globe financial bubbles. He audaciously manipulated the accounts of those companies so that thousands of pounds sterling became millions on paper. Judge Bigham, the greatest commercial lawyer in England, who tried the case, declared that the London and Globe Companies were pure gambling operations, unparalleled in his extended experience. The conviction of Wright seems to show that English legal procedure is superior to American practice in its ability to overtake the finely-groomed brigands that waylay the unwary on the highways of speculation.

Woman Suffrage Hearing

THE State House in Boston was the scene, Jan. 20, of a crowded and animated hearing on woman suffrage before the committee on Election Laws of the Massachusetts Legislature, when the committee took up Governor Bates' recommendation that woman suffrage be extended to include the power of voting for city and town offices. Mrs. Julia Ward Howe gave a résumé of the arguments which have been advanced by the suffragists during the long period in which Mrs. Howe has acted as leader. "In the ages when fighting was esteemed man's noblest pursuit," said Mrs. Howe, "the necessities of the race required that women should abide within the stronghold and beside the hearth. Now that the war-worship has passed away, who shall say that the hand which guided the early years of every human being shall be paralyzed when it would touch the bloodless weapon of the ballot?" Mrs. Watson Lister, of Australia, narrated the favorable experiences which women have had with the ballot in that country, declaring that the Australian Republic is destined to become the greatest in the world because it recognizes that political government is not based on distinction of sex. Mrs. Lucia A. Mead argued that if any persons are to be excluded from suffrage, the line be drawn on incompetence, not sex. Ex-Governor Long said that women

now do everything incidental to voting in municipal conventions — including the paying of taxes — except the actual dropping of the ballot. Mrs. Charles E. Gould, president of the Association Opposed to the Extension of Suffrage, declared that she came to represent an association which consists of 10,585 members, with 33 branches, in 216 towns. "We include women in all branches and classes of life," said Mrs. Gould. "When considering the subject before us, we ask two questions: 'First, will woman suffrage benefit the city, state and nation? Second, will it benefit woman herself? We believe in the family as the basis of our national life, and as the centre of woman's power and inspiration.' Mrs. Frank Foxcroft, of Cambridge, made the point that on the part of the "average woman," who has the shaping of the lives of the next generation, there is very little restlessness with respect to the suffrage. She remarked that she had no sympathy with the woman who recently asked, "How can woman enjoy taking care of her husband and children when she has an 'ego' to develop?" Professor William T. Sedgwick, speaking as a sociologist, thought that the proposed change would be a retrograde movement, not progress — considering it dangerous to attempt, in the midst of all the confusion in which government is placed today, to introduce thousands of new voters into the problem.

Electric Sleeping Cars

ELECTRIC sleepers have recently been put into service between Indianapolis, Ind., and Columbus, O., which are similar to sleeping cars of standard construction, and yet in some respects are radically different. The most striking innovation is in the construction of the berth, which gives the passengers in each section the seclusion of a private room. Each section has an upper and a lower berth of sufficient proportions to hold one person each, and the two beds are entirely surrounded by a substantial movable partition. At each end of the car are wash-rooms, lockers, and other comforts which are to be found on the standard railway car. By day the main room of the car, which is over 34 feet long, has all the appearance of chair cars of the ordinary type, the seats being carried on revolving pedestals. The chairs form the beds of the lower berths, lying end to end parallel with and against the sides of the cars. The upper berth is the same as in the ordinary Pullman. In completing the making up of the sections removable posts are placed in suitable receptacles in the floor. These posts are grooved for the reception of flexible wooden walls, made

on the principle of the roll of the roll-top desks, which form the three sides of the little rooms. The cars are intended to make one round trip each day between the two cities — the day trip being made as a chair car and the return at night as a sleeper. The appointments of the cars are handsome, and their construction marks a decided advance in trolley equipment.

Political Science Research

THE American Political Science Association, which was organized recently in New Orleans, as the culmination of a movement begun more than a year ago, aims at "the encouragement of a scientific study of politics, public law, administration and diplomacy." Its work will be carried on along lines similar to those followed by the American Historical and the American Economic Associations, and it will seek to maintain intimate relations with these organizations. The line of research which the new society intends to pursue is expected to appeal very strongly to those engaged in academic instruction, to public administrators, to lawyers of broad culture, and in general to all persons interested in the scientific study of the great and increasingly important questions of practical and theoretical politics in this country. Professor Goodnow, head of the Department of Administrative Law in Columbia University, is the president of the new Association, and President Woodrow Wilson of Princeton will serve as vice-president. The strong executive council will include ex-Ambassadors Andrew D. White and Hannis Taylor, Herbert Putnam, formerly head of the Boston Public Library, Albert Shaw, editor of the *Review of Reviews*, and professors of political science in various universities. While the Association may do excellent work in its investigation of political science in its higher development, it needs to be supplemented by an organized effort to teach the elementary principles of citizenship to the children in the secondary schools.

Occupations of Women

IN the twenty-two classes of occupations enumerated in the London occupation census for 1901, women are found to have more or less share except in two — defence of country and fishing. More than two-thirds of all the occupied women, however, are found in the two classes of domestic service and dress. Domestic service in fact contains nearly one-half of the total, and dress one-fifth. Among the advances noted are increase in the number of women occupied in printing and book-binding. The number of women printers in the decade increased 73 per cent., while the men increased only 3 per cent. The number of women in domestic service increased only 1.7, while the men increased 24.5. The total of women cooks declined, while the number of men cooks increased. The next census will undoubtedly show that women have broadened their sphere still more in London. In this country, at the time of the holding of the first "Woman's Rights" convention in 1848, women were rarely found employed in anything but school-teaching or domestic service, but

the latest occupation census shows that now almost all employments have at least a few women representatives, 70 per cent. of the unmarried women of the United States being employed in some gainful calling. According to that census, women were employed in 1900 as follows: Saleswomen, 149,230; nurses, 108,691; stenographers and writers, 86,118; clerks and copyists, 85,246; bookkeepers, 74,158; boot and shoe-makers, 39,519; merchants, 34,345; in telegraph and telephone service, 22,556; government officials, 8,119; physicians and surgeons, 7,387; literary and scientific occupations, 5,984; and lawyers, 1,010. These figures are no doubt exceeded by the present totals of women workers. These statistics afford a strange and significant comment on the fact that, at the first women's convention held in Seneca Falls less than sixty years ago, a protest then made against the exclusion of women from "nearly all profitable employments" was received "amid general derision."

Problem of Exclusive Industry

THE Trust Problem" formed the subject of animated debates at the recent meeting of the American Economic Association. The principal paper on the topic was read by Prof. Henry C. Adams, of Michigan. The paper was in the main devoted to a disproof of the four lines of argument which figure prominently in current justification of the existence of exclusive industry. The propositions thus successively assailed were, first, that trusts are the result of natural law, and therefore a healthful industrial evolution; second, the economic law of competition persists, no matter what may be the form of industrial organization; third, trusts are productive, and should receive approval as labor-saving devices; and, fourth, common-law principles already provide a remedy for any conceivable abuse of the liberty of contract. Professor Adams urged that any satisfactory program of reform of the trusts must not content itself with dealing with trusts in a formal manner, but must touch the underlying causes of industrial consolidation, as involved in American systems of education, transportation, and labor organization. The discussion of this paper disclosed much diversity of opinion among the members of the Association, inclining on the whole to a more conservative and less depressing estimate than that suggested by Professor Adams.

Students' Congress at Rome

THE first Congress of Students ever held in Italy for the purpose of discussing living moral and religious questions opened in Rome, Jan. 22, with over two hundred delegates in attendance. J. R. Mott, secretary of the World's Students' Christian Federation, and organizer of the Students' Movement in various countries of Europe, made the opening address, in which he vigorously sounded a call to a "forward movement" in work for young men of the Latin race. The credit for the assembly of the Congress is largely due to Dr. N. W. Clark, who has accomplished a remarkable work among the students of the Levant. The sessions of the Congress were held in the building

of the Young Men's Christian Association, which was donated by James Stokes of New York. A tone of ardent enthusiasm has characterized the meetings, and work for young men along the shores of the Mediterranean has received a marked impetus from the discussions of the Congress.

Library Fire in Turin

A FIRE which lasted twenty-four hours destroyed last week thousands of precious volumes in the University Library, Turin, Italy, among them 3,000 volumes of Greek, Latin, and other codices, as well as the valuable Venetian collection of books from the library of Cardinal Della Rovere. Almost all the manuscripts of Oriental origin were destroyed. Among the codices said to have been saved is a very ancient codex of the fourth century containing the Gospels. The University Library of Turin, now the National Library, contained over 250,000 printed volumes and more than 4,000 manuscripts, together with Egyptian and Assyrian papyrus maps and valuable illuminated works. The nucleus of the collection consisted of the former library of the House of Savoy, which included many Oriental manuscripts, about 400 Greek manuscripts, including Theodoret's "Commentary on the Minor Prophets," with Byzantine miniatures, and 1,200 Latin manuscripts, including palimpsests of Cicero and Cassiodorus, the Theodosian Codex, two Irish manuscripts of the seventh century, and Pliny's "Historia Naturalis," with miniatures of the school of Mantegna.

Paternalism in Glasgow

THE city of Glasgow, Scotland, probably leads the world in the number of municipal services which it directly performs for its citizens. The city owns and operates the lighting plants, the street railroads, the lodging-houses, artisans' dwellings, baths, washhouses, and other utilities. Glasgow now proposes, through its magistrates, who constitute its license board, to compel every liquor-dealer to shut up his shop at ten o'clock at night. The new move has been suggested by the results of a licensing act recently passed which authorized the police to enforce the closing of workingmen's clubs in whose rooms liquor was sold, and to stop the hawking of whiskey on the streets on Sunday morning. The enforcement of this law has brought about an astonishing reduction in the number of arrests for drunkenness throughout the city. It is believed that the closing of the liquor places at ten o'clock will make another material reduction in the number of drunken people who at present infest the streets every week night.

Tibet Defies England

THE British advance into Tibet — a movement which has been sharply criticised by the peace party in England — has met with a decided rebuff. Colonel Younghusband, commanding the expedition, has received a personal visit from the Depon-Lama, one of the five Great Lamas of Tibet, who delivered an ultimatum warning him to return to Gnatong, and threatening that there

would be serious trouble if he did not do so. Large reinforcements of cavalry and infantry have been hurried to the Tibetan border, and further reinforcements are on their way from Lhasa and Shigatse, the western capital. In the meantime the British are pushing the work of road-making through a gorge north of Ling-mathang, which is said to be more difficult to traverse than the Kyber Pass. The military telegraph is keeping pace with the road-makers. The work is being done in the face of arctic weather. A flying column is ready to push on to Lhasa, which is only two hundred miles away as the crow flies, as soon as an opportunity may offer.

Wall Street and the President

"**M**ONEY CHANGERS" of Wall Street, as William Jennings Bryan calls them, continue to maintain an equivocal attitude toward the nomination of President Roosevelt, although the gossips have been busy over the recent visit to Washington of President Stillman of the National City Bank, which is thought to indicate a division in the Wall Street ranks, and the alignment of some of its most powerful interests in the President's favor. The suspicion which Wall Street entertains of President Roosevelt cannot be founded on any specific action of his. Secretary Shaw has done more to afford timely relief to the financial situation than any other Secretary of the Treasury for a long while past. The State Department under Secretary Hay has been careful and conservative. Wall Street feels a little nervous over the supposed anti-trust programs of the President, and this apprehension practically amounts to a "Rooseveltophobia." The trouble is that Wall Street and the President have no mediator, for Senator Hanna—who, while not a presidential candidate, might have been a candidate—can hardly be considered in that light. If such a Bryanized candidate as William R. Hearst should be put up by the Democrats, the shock of the fear of Hearst's election might be severe enough at once to solidify the Wall Street interests into an earnest support of President Roosevelt's candidacy.

Diners Linked by Cable

SIR MORTIMER DURAND, the British Ambassador to the United States, was the guest of honor at a dinner given in New York last Friday by the Pilgrims of the United States. The banquet hall was decorated with a great profusion of intertwined British and American flags. In the course of the dinner a number of cable dispatches were interchanged between New York and London, among them a cablegram from Bishop Potter to Lord Roberts, containing this good wish: "God speed the good work of the Pilgrims and all efforts to bring the Anglo-Saxon race together." From many noted Englishmen expressions of cordial interest in America were received. Thus the diners at Delmonico's and at the Carlton Hotel in London were in constant communication during the evening, extending toasts, if not hands, across the sea. Sir Mortimer Durand, after referring to the fact that he had lived in India—a land where "men work hard and speak little"—declared

that there is in England nothing but goodwill for America, a feeling which "will continue and grow." Speeches were also made by ex-Attorney General John W. Briggs, General James M. Beck, and President Woodrow Wilson.

Carnegie Institution Report

THE Carnegie Institution, according to the showing of its year-book, has assets of \$10,101,500. The committee on observatories advocates the establishment of an active astronomical station in the southern hemisphere, and also of an observing station for solar investigation at an elevated point where the atmospheric conditions are of exceptional excellence. The investigations proposed by the solar observatory relate to the sun's radiation, mainly with reference to its effect on the earth, and to the solar constitution, with special reference to the sun as a typical star, and to the evolution of stars like the sun from nebulae. The report of the Institution also contains recommendations for the establishment of a geographical laboratory and an international magnetic bureau. T. D. Seymour, who was commissioned by the Institution to make archaeological investigations in Greece and Asia Minor, reports that the sites of Antioch on Orontes, Laodicea, and Boeotian Thebes seem the most promising fields for a great investigation.

FACTS WORTH NOTING

Henry Phipps, the steel magnate, has given \$20,000 to Johns Hopkins Hospital to establish a separate out-patient department for consumption.

The Berlin municipal authorities have decided to make a serious attempt to exterminate the microbes in the public libraries. Professor Koch has called public attention to the danger of spreading infectious diseases through books loaned indiscriminately from libraries. It is intended to adopt some method of disinfecting books after they have been used.

The Citizens' Union of New York is arranging courses of lectures on municipal politics in various colleges. The experiment is to be tried first at Harvard University. The purpose is to arouse among college men a deep interest in political matters, so that they will take active part in civic affairs after graduation. The idea is to keep the movement distinctly non-partisan.

An association has been formed in Denmark to be known as the "Danish Atlantic Islands Association," whose object will be the arousing of public interest in the outlying possessions of Denmark and the prevention of the alienation of Danish territory. The movement originated at the time of the proposed sale of the Danish West Indies to the United States, and has been strengthened by reports that Canada desires to purchase Greenland.

Election disturbances occurred last week at Cienfuegos, Cuba. One man was killed and several persons were wounded in a riot which broke out in the central part of the city.

The Kaffirs have joined the Hereros, and the uprising in German Southwest Africa now assumes more serious proportions. Okahandja is surrounded by Kaffirs and Hereros. The German Government is taking energetic measures to put down the rebellion, which is in part the result of commercial oppression by German traders or settlers.

Professor Gussenbauer, an eminent surgeon of Vienna, claims to have discovered that contraction of the gullet caused by cancer can be alleviated in certain cases by the use of radium introduced into the gullet in a rubber capsule.

A French archaeologist has presented the sum of \$10,000 to the French School of Archaeology, for the continuation by the school of excavations in Greece. The new Greek Minister of Education, M. Staes, who is a native of the island of Kythera, is taking steps to have further explorations made in the channel near that island, from which the famous statue variously known as the Hermes, Perseus, or Paris of Antikythera, was some time ago fished up.

The field work of the palaeontological department of the Sheffield Scientific School at New Haven has resulted in the collection of 100 barrels of fossils gathered in eight States and in Canada. Professor Pirsson and Dr. Robinson, of the school, have prepared for the United States Government exhaustive and voluminous reports of the geology of the Highwood Mountains of Montana and the San Francisco Mountains of Arizona. Kirtland Hall will be occupied by the mineralogical department of the school in the spring. A new course in the school will be given on the physiology of plants.

Recent despatches from Russia state that conditions in the Caucasus almost approach anarchy. Bandits are making raids on banks and railway stations. An attack was even made on the residence of the Governor of Tiflis. Anti-government tendencies are coming to manifestation all over the Russian Empire.

Mrs. Maybrick was removed from Aylesbury Prison, Jan. 25, and, while mystery still surrounds her case, it is thought that she has been released on "ticket-of-leave," on condition that she will not write a book or appear in public in any way calculated to create a sensation.

The American College for Girls at Erzeroum, Turkey in Asia, a fine modern building built in 1903, has been destroyed by fire.

The Goncourt Academy has just granted its first prize of \$1,000 for the best romance of the year. The prize was given to M. J. A. Nan, the author of "Forces Ennemies," a study of the life of the insane—a book which in a certain way recalls the fantasies of Edgar Allan Poe. The author is a great traveler, and has lived at different times in San Francisco, Hayti, the Balearic Islands, and Martinique.

The first monument to trades-unionism was recently erected in Melbourne, Australia. It is called the "Eight-Hour Monument," as it is erected in commemoration of the eight-hour system which was inaugurated in Australia forty-eight years ago. The monument consists of a tall marble pillar, surmounted by an oblong block holding a globe and a torch. The word "Prosperity" is inscribed on the globe, and three large figure 8s are engraved on the block.

The marvels of modern surgery receive no more wonderful exemplification than in the repair of spinal vertebrae. A youth of seventeen years, while diving into the North River from a springboard last August, broke his neck. He was rescued and removed to the J. Hood Wright hospital in Harlem, from which he has recently been discharged, after a complete knitting of the vertebrae. This is the second case of the kind successfully treated at the hospital within a year.

ARE THERE DEMONIACS TODAY

A SINGULAR instance of the resuscitation in a heathen nation of a New Testament doctrine which has been dropped almost out of the current theology of Christendom, is just now afforded in China. In an age which seeks to deplete and explain away by various theories the cases of demoniacal possession which occur by the score in the Gospels, we find missionaries and physicians of all denominations in the Chinese Empire uniting in the testimony that they have found multitudes of vicious, demented, sin-frenzied creatures under their personal observation who could not possibly be classed in any other category than that which is described by the term "demoniacs." These demonized personalities have yielded usually to no other treatment than that which believing souls have administered "in the name of Jesus Christ" — heroic faith and persistent prayer. Physicians have recently gone to China armed and equipped with all the resources of modern science, expert in the treatment of morbid mental conditions, and taught by teachers who repudiated even the thought of demoniacal possession. They have entered upon their work fancying that the New Testament instances of such a state could be rationally accounted for under the head of lunacy, epilepsy, or kindred diseases. Before they had been in China a year they were confronted with cases of men whose physical, mental, moral, and religious symptoms classified them as demoniacs, pure and simple. They have used modern remedies, rational treatment such as the best alienists employ in England and this country; they have exhausted their medical, surgical, and professional skill upon these unfortunates without avail; and then to their amazement the evil spirit has been seemingly driven out and the patient has been restored by means of prayer and an appeal to the "Name which is above every name."

Some of our readers may have read a striking volume issued about twenty years ago by a Presbyterian Chinese missionary ("Demon Possession, and Allied Themes," by the late Dr. J. L. Nevius), embodying years of experience devoted to these distressing cases. He was deeply convinced that they are exact parallels to the New Testament demoniacs, and believed without question that they were victims of Satanic influence. Thomas Waldmeier, the noted Abyssinian missionary, in his autobiography, which tells of his experiences for ten years among the savages of eastern Africa, gives a typical and dreadful instance; and other missionaries have found them in other lands.

These facts may well suggest to some orthodox ministers and laymen in our country the question whether they have acted with due wisdom in their beliefs and utterances on this subject. Are they sure that there is no Devil, that there are no evil spirits, and that there was no such thing as demoniacal possession in the time of Christ? Do they know that our Lord only pretended to cast out demons, knowing all the time that the belief in "possession" was a superstition? Or, to take the other horn of the dilemma, can

they reasonably conclude that the great Master, who "knew what was in man," and who came "to destroy the works of the Devil," was, in common with His times, Himself deluded with this widely prevalent belief in demonism? Is that the sort of a Christ who has become the Master of our modern age, the King of truth, the Teacher of the best ethics, and the only Hope of an erring and despairing world?

At any rate, the fact is a singular and a suggestive one — that belief in demoniacal possession, dying out in America, is revived in China, and that doubting men and women, trained here to reject that doctrine as superstitious, are now testifying: "We have seen demoniacs, studied their symptoms, and endeavored without success to restore them; and then, strangely enough, have beheld them healed by prayer, and we have rejoiced to find them, like the Gadarene, clothed and in their right minds, sitting at the feet of Jesus."

Religious Thought in America and England

THE *Record of Christian Work*, edited by W. R. Moody, of Northfield, the official organ of the Christian movements and discussions which are carried on in that religious centre, contains a symposium of unusual interest in the February issue in answer to the inquiry: "Is Religious Thought in America abreast of that in England?" We transfer to our columns the gist of the replies which the distinguished respondents make:

Rev. John Watson, D. D. ("Ian Mac-laren"), of Liverpool, Eng., says:

"So far as I can judge, religious thought as distinguished from church organization is more free and fruitful in England than in the United States, especially I should say in the Presbyterian Church. The Presbyterian Church of the United States, which I regard with profound respect, both for its men and for its services, does not allow that just liberty in Biblical criticism which has been secured for our church at home. Judging by the way in which our church in America treated some of its finest scholars, I am afraid that many scholars of whom we are proud in our church at home would not be very comfortable, and that younger ministers can only pursue their critical studies in the American church with a certain amount of peril. We have concluded here that a clear distinction must be made between the literary form of the Bible and the spiritual revelation which it contains, and the church would never take any notice of theories concerning authorship and date. One also feels that our church in America is ultra conservative in dogma and does not recognize the development of thought in the living Church of Christ, who is guiding His church deeper into truth every century by His Holy Spirit."

Rev. Amory H. Bradford, D. D., of Montclair, N. J., moderator of the National Council of Congregational Churches, answers:

"I heard Dr. Bevan make the statement from his pulpit in London many years ago, that we on this side of the water were thirty years behind Christian thinkers in England. There is no doubt but that many questions which are considered vital here are not so regarded there. Concerning higher criticism and the future life, English thought on the whole seems to me very different from the more popular opinions in this country. The English people have little dread of the higher critics, and, so far as I know, quite generally reject the old idea of future punishment and accept in its stead either the doctrine of conditional immortality or ultimate restoration. I find over there, especially among the leaders in the English Church, less inclination to speculate concerning the work of our

Lord. On the other hand, there is a revival of emphasis on the objective efficacy of the work of Christ. The English people are far more inclined to interpret theology in the light of the social conditions of the masses of the population, while we usually approach such subjects from a speculative point of view."

Rev. Reuben Thomas, D. D., pastor of Harvard Congregational Church, Brookline, replies:

"During the last five and twenty years I have lived in England during almost every summer, and in the United States during every winter. Perhaps more than most men I have mingled with 'men of light and leading' on both sides of the Atlantic. And I am more and more impressed with the simultaneity of movements in religious thought and feeling in England and America. I do not feel that religious thought in America is far behind that in England. It was twenty-five years ago. It is not now. And why should it be? We read the same books, steep our minds in the same literature, and are perpetually under the same philosophic and scientific leadership. . . . The religious life of England is deeper and steeper than that of America — far more reliable and responsive; but the religious thinking in both countries is stimulated from the same sources and is substantially of the same quality."

Rev. G. Campbell Morgan, D. D., the well-known evangelist, for many years a successful minister in London, and the successor in large part of the lamented Dwight L. Moody, in the leadership of great religious meetings at Northfield, asserts:

"Religious thought here is just in the midst of a stage of conflict over critical questions which practically ceased on the other side long ago. I do not mean to say these questions are by any means settled, but the fiercest battles have been fought and men are beginning to see that it is possible to have fellowship with each other in the deepest things of spiritual service, while yet there may not be agreement on some matters critical and doctrinal. There is most evidently in England today an emphatic re-emphasis on the evangelical truths by the men who have the ear of the people, and who are attracting multitudes to their ministry. I believe the fact of the multitudes is attributable to this return to the centre of things. Evangelism has gained greatly in England through the federation of the Free Churches of that country in councils. My profound conviction is that the general tone of preaching in England is far more expository and spiritual than it is in this country."

Dr. George F. Pentecost, the world-renowned evangelist and Congregational minister, says:

"If the statement that America is behind England means that America is more conservative in thought than England, that I think in a measure is true. We do not instantly rise to every German fly that is cast on theological waters. But I do not think that American scholars and theologians are much given to discussing dead issues. America was slower in accepting some of the more advanced theories and speculations of English thinkers, and the reaction here is somewhat behind that in England."

Dr. James Orr, professor of apologetics and systematic theology, Glasgow, who spent last summer in this country and Canada, making addresses and studying our religious thought, condition and movements, and who is, therefore, a very competent witness, says:

"So far as I could judge, a certain section of religious thought in America is 'advanced' enough — far in advance of evidence, reason, or Scripture. There seemed to me to be a love of novelty and passion for the last theory and speculation that had a touch of crudeness, and often of superficiality, about it. On the other hand, there seemed to me among religious people to be often an ultra-conservatism, and dread of looking new facts and speculations in the face, which was not wise or healthy. In Britain I should say that the intellectual and religious stand in closer union, and that there is, speak-

ing of the great body and not of extremists on either side, a calmer and more sober temper, a disposition to know and weigh, and in difficult questions raised by new discovery or by real advance of thought, to suspend judgment till the whole matter has been inquired into. Perhaps I am speaking more of Scotland, which I know best, than of England. My impression is that among the great mass of our ministers and people faith in the great evangelical verities stands unshaken, and that the 'new theology' is not generally in favor."

Rev. R. A. Torrey, D. D., of Chicago, who has had unusual success in conducting evangelistic services in England, writes from there in answer to the inquiry:

"I think that I do know a good deal about religious thought in America, but I have only had one year's experience here in Great Britain. I do not know of any question that is occupying the Christian world of America today that is a 'dead issue' in England. Certainly the question of evolution is not a dead issue. A good many Christian teachers here believe in evolution, fully as many as in America, I should judge. The questions of destructive criticism and of the inspiration of the Bible are certainly not dead issues here in England. It is true that there are many here in England who are swinging back to more conservative views regarding the Bible, but I do not think that it is any more true here than in America. The question of 'the larger hope' is certainly not a dead issue here in England. I should say that there were more men here, in supposedly orthodox pulpits, who believe in the final salvation of all men than there are in America, and I am quite sure there are more who hold 'the conditional immortality' view than there are in America."

Death of Prof. R. G. Hibbard

THE announcement of the unexpected decease of Professor Hibbard, of Wesleyan University, will occasion peculiar sorrow. In 1859 he took charge of the studies in elocution, and remained in that service until his sudden death, Jan. 26. It has been the privilege of but few men to be identified with so many students as Professor Hibbard. For forty years he taught elocution in the Hartford high school, and for several years at Trinity College, besides his work at Middletown. He was also active in the officiating of the New Britain Y. M. C. A., and was intimately connected with hospital supervision and a training school for nurses. He was particularly active and useful in the New Britain Methodist Episcopal Church, where he was prominent in the official board and as a trustee.

To the Wesleyan student Prof. Hibbard was especially endeared. The impress of his personality is on fifty classes. Among his pupils some are bishops and judges and statesmen, some are instructors of high rank and widening usefulness. To all he was the same genial, lovable and sympathetic adviser. The student with genius for success always found in him an inspiration and a model, while the unsophisticated and often egotistical freshman felt the touch of a hand which was at once kind and firm. His service smacked little of professionalism, but always aimed at the best results. An honored alumnus says: "His public elocution presentations will always be remembered with pleasure. When Prof. Hibbard declared that 'Old Marley is dead,' no hope of a possible resurrection ever dawned upon the hearer. Wesleyan will not seem the same place without Prof. Hibbard. It is no disparagement to honored members of the faculty to say that by the older alumni no instructor save the lamented Fales H. Newhall was more loved and respected."

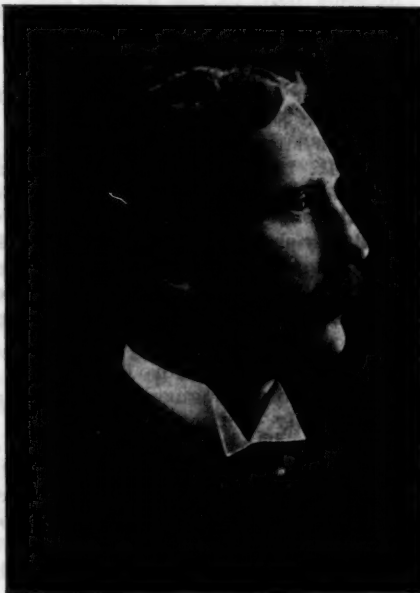
Rev. J. O. Sherburn, presiding elder of St. Johnsbury District, Vermont Conference, an alumnus, sends this tender tribute to his teacher:

"Permit me, through the HERALD's columns,

to pay an unworthy tribute to one of God's noblemen just fallen. It was with a great shock that I read in yesterday's press the death of Prof. Ralph G. Hibbard, of Wesleyan. The years that have passed since college days have only added to my appreciation of the cultured, godly men under whom I was permitted to study. When, just a third of a century after my matriculation, I had a son entering Wesleyan, it was a great satisfaction to reflect that he would come under at least four of the professors of my time. That feeling was stronger concerning no other than it was in the case of Prof. Hibbard. Here was ample assurance of the best drill and training to be secured in his department, and, better still, association with a mature nobleman of the best type on earth. His was a goodness in week-day garb, a godliness that needed no herald to proclaim it. In several ways I owed more to him than to any other teacher. His was the wisest and sanest system of elocution ever presented to me; and his counsels and cautions along the line of physical culture have saved me from drugs, doctors, and most likely from death. But all this is insignificant compared to impact with the man. To me he seemed as near an 'immune' to the cancerous curses of earth as any man I have been privileged to know. It was real soul tonic to meet him, as I have several times, on his daily trip from his New Britain home to his college office. Berlin Junction will never be the same without his cheery smile."

New Member of Wesleyan Association

A Ta meeting of the Boston Wesleyan Association, held on Tuesday, Jan. 26, Charles N. Peabody, of Malden, was elected to membership, to fill the vacancy caused by the death of Joshua Merrill. He was born at Kennebunkport, Maine, in 1862, educated in the schools of that town



C. N. PEABODY

and of Somerville, Mass., and, in 1879, entered the employ of William G. Harris & Co., furniture dealers, this city, becoming a partner in 1887, the death of Mr. Harris causing a dissolution of the firm. In 1898 the present firm of Eldridge & Peabody was formed, succeeding to the business at 114 Tremont St., Boston. Mr. Peabody was married, in 1888, to Miss Flora F. Joslin, daughter of William Joslin, who has been for over fifty years a member of Mt. Bellingham Church, Chelsea. They have three children living. Mr. Peabody's interest in religious matters began under the pastorate of Rev. Jesse Wagner at Mt. Bellingham Church, and his conversion he ascribes directly to the positive influence of his former partner, Mr. Harris, and his wife, prominent members in the Tremont Temple Baptist Church, both of whom have passed to their reward. Moving to

Malden soon after his marriage, he joined Centre Church in 1899. He has for the past ten years been superintendent of the Sunday-school. He is one of the growing men of Methodism, and will be a substantial accession to the ranks of the Association.

At the same meeting Vice-president Robson was promoted to the presidency of the Association, Silas Peirce was elected vice-president, and Everett O. Fisk was made a director.

What Shall be Done with the Inebriate?

THIS is the question of the ages, which demands, with added emphasis, sympathetic and intelligent answer. To be more specific, what shall be done with the large class in every community having an inherited predisposition to drink, both men and women, dipsomaniacs by birth, with an inordinate and uncontrollable craving for intoxicants? We are touching elbows with them on every side — birth-marked and birth-cursed inebriates, who are no more responsible for this awful appetite than they are for the color of their hair. These are facts which the scientific study of physiology and alcoholism settle beyond the shadow of a doubt. There are multitudes of men and women no more responsible for being dipsomaniacs than others are for being epileptics. What shall be done for such? Well, a community governed by even ordinary altruistic considerations which carry general approbation, would desire to help them and not add to the tendency to yield to an inborn infirmity; and communities which rise to the Christian standards of obligation, it would seem, would at once and unalterably affirm that these weaklings must not be made drunken. Temptation to indulge the craving for drink must be taken from them and not be presented to them. But that sort of reasonable logic leads straight to the prohibition of the liquor traffic, and the people as a mass are evidently not in favor of this régime. Men and women must have the right to become drunken, even though a large element in every community is thus carried down to a drunkard's grave, with all the unspeakable woe which it entails upon the innocent family, wife and children.

But with this tremendous business of developing and making drunkards going on everywhere among us, what is to be done with them when the last worst stage of the loss of self-control is reached? There are helpful suggestions in the report of the State Commission of Prisons of New York, which was made to the legislature at Albany last week. This commission is driven to the conclusion that there is some wiser method of dealing with the inebriate than that which is in vogue in that State, at least. The report says:

"During the past year there were 28,519 commitments to the jails and 3,615 to the penitentiaries for intoxication, making a total of 32,134 commitments for the single offence of drunkenness. The total commitments during the year for all offences to the penal institutions of the State were 101,581. Thus it appears that nearly one-third of all commitments during the year were for intoxication.

"These figures do not include many thousand other convictions for the same offence punished by a fine, which was paid before commitment. It is well known that many thousands are arrested annually for this offence, convicted, fined, and discharged without imprisonment. There are no figures at hand showing the number of these, but, giving them a reasonable estimate, it would appear that one-half of the convictions in the criminal courts of the State are for this single offence."

And very special consideration is called to the following statements:

"This offence should not be treated strictly

as a crime. Drunkenness has in it no element of malice — one of the usual and necessary elements of crime. Habitual drunkenness arises largely from mental weakness, and its treatment should partake of the characteristics which the State has deemed wise to use in other cases of mental aberration.

"There is a large distinction between the man who cannot control his appetite for drink and the man who willfully and maliciously commits an offence against the person or property of another. The law should recognize this distinction. The present practice of sending him to jail or to a penitentiary, branded as a criminal, to consort with thieves, only depraves and discourages him and at the same time inflicts punishment and privation upon his family. Some wiser method of dealing with this offence should be ascertained and adopted."

Development of Indignation

THE same inspired Book that enjoins, "Let not the sun go down upon thy wrath," also exhorts: "Be ye angry, and sin not." President Pritchett of the Massachusetts Institute of Technology may have been thinking of the latter text when, at the Y. M. C. A. dinner held in Boston last week, when "Christians in Politics" served as the theme, he declared to the young men present that "when the Saviour of men was brought face to face with public graft and political corruption His indignation overpowered restraint. In the heat of indignation He expelled the graters from the Temple." "I can scarcely imagine any side of a young man's education today more necessary to develop," added President Pritchett, with impressive emphasis, "than a moral indignation which shall deal with these degrading conditions of our American municipal life."

This is a suggestive line of thought. The civic conscience is but another term to describe the moral indignation of private citizens in action. There is decided need today to develop this sense for social salvation, this restless fury of indignation against all graters inside and outside the sacred Temple areas. There is little danger of being too mad in the right way.

PERSONALS

— As evidence of the deep and general affection felt for the late Joshua Merrill in this city, greater call has been made for the HERALD containing his portrait and sketch than for any other single issue of the paper.

— Miss Anna C. Beale, well known as a deaconess in connection with our work in this city, has become superintendent of the Jersey City (N. J.) Deaconess Home.

— Rev. W. P. Stanley, a member of Vermont Conference, who is a member of the graduating class of Garrett Biblical Institute, has been chosen by the faculty as one of the Commencement speakers.

— Mrs. Mary A. Crary, wife of the late Dr. B. F. Crary, editor of the *California Christian Advocate*, died, Jan. 7, at the home of her daughter, Mrs. Agnes Crary Weaver, Honolulu, H. I. Her remains were incinerated in Honolulu and sent to San Francisco for burial.

— Rev. William J. Thompson, of Newtonville, has received a unanimous invitation to become pastor of Simpson Methodist Episcopal Church, Brooklyn, N. Y., and has accepted, subject to the approval of the Bishops. We congratulate Simpson Church, while we shall regret, as will every member of the New England Conference, to part with this highly-esteemed and much-beloved brother.

— Mrs. Jane Ward, of Woonsocket, R. I., a lifelong member of the Methodist Episcopal Church, and a most faithful and con-

scientious follower of Christ to the day of her departure, passed to the heavenly home, Jan. 21, her funeral being solemnized at her home, Sunday, the 24th. By the terms of her will the following bequests appear: To the Woonsocket Methodist Episcopal Church, \$200; to the East Blackstone Methodist Episcopal Church, \$200; to the Conference Board of Home Missions of the New England Southern Conference, \$500; the Missionary Society of the Methodist Episcopal Church, incorporated in the State of New York, is made the residuary legatee.

— Mrs. Lucy Ann Eastman, widow of Rev. L. L. Eastman, of the New Hampshire Conference, died, Jan. 2, at the home of her son, Mr. James H. Eastman, in Howard, R. I. The burial was at Methuen. (See our Dover District correspondent's column for details.) An obituary of this noble woman will doubtless be prepared at an early date.

— In response to the appeal in ZION'S HERALD for some one to go to Foochow to relieve the mission, which is short-handed because of the illness of three of the W. F. M. S. workers, Miss E. Mae Chisholm has volunteered, and will sail in less than two months, under the auspices of the Baltimore Branch. Her address until that time will be South Bend, Ind. The many friends she has made in New England as she has sung the Gospel in our various churches, will follow her with their heartiest good wishes and earnest prayers that God may make her a blessing to the needy women of China.

— We are gratified to note that Bishop Charles B. Galloway, of the Methodist Episcopal Church, South, has accepted the invitation of Principal Booker T. Washington to preach the Commencement sermon at the Tuskegee Institute, May 22.

— Senator Hoar appeared in his seat in the United States Senate, Jan. 29, for the first time since the sudden death of his wife. Mr. Hoar was looking unusually well, and was in good spirits, in spite of his affliction. His deep religious faith was beautifully shown in his remark to a Senator who spoke of his loss. "I do not give myself up to grief," replied Senator Hoar, "because I know we shall meet again soon."

— Professor Benjamin Dubois, the inventor of vocal language for the dumb, died recently in Constances, France. He was known in scientific and medical circles as the inventor of the guttural language for the dumb. In his experiments he had himself as a subject, having been deprived of speech and hearing in his youth. His method has been adopted all over the world.

— Raymond Barker, oldest son of Prof. J. M. Barker, of Boston University, died, Sunday, Jan. 31, aged 23 years. He broke down four years ago while a junior in the Liberal Arts department of the University. He was a young man of much promise and of high Christian character, having been for many years a member of the church. His death was triumphant. Just before passing into a state of unconsciousness, which continued until his death, he broke out into singing that old hymn taught him on his father's knee: "I think when I read that sweet story of old."

— Rev. Dr. A. C. Dixon, pastor of Ruggles Street Baptist Church, will begin a series of historical sermons next Sunday morning: Feb. 7, "What the World Owes to Methodists;" Feb. 14, "What the World Owes to Presbyterians;" Feb. 21, "What the World Owes to Congregationalists;" Feb. 28, "What the World Owes to Episcopalians."

— The Earl of Devon, who died last week, was a clergyman of the Church of England — Rev. Sir Henry Hugh Courtenay, rector of Powderham, Devon. He was born in 1811, and was the son of the tenth Earl of Devon and Lady Harriet Leslie. The clergyman-earl was the owner of some 53,100 acres. He was prebendary of Exeter Cathedral.

— A memorial tablet to Mrs. John A. Foster, the "Tombs Angel," the widow of a distinguished judge, who lost her life in the Park Avenue Hotel fire, was last Friday set up in the Court of Special Sessions in New York. The Municipal Art Commissioners will soon give it a permanent location. The tablet is of marble, and was the work of Karl Bitter. The noble work which Mrs. Foster did, at the cost of great personal sacrifice extending over a long period of years, for the unfortunates of the dismal "Tombs" prison, is well known, and, being often described, can hardly be overestimated.

— Chaplain Charlton is now on his way home after two years' service on the Asiatic Station. He is a member of the Vermont Conference.

— Rev. Dr. J. W. Butler, of Mexico, and Miss Juanita Palacios have been elected delegates to the General Conference from the Mexico Conference. The reserves are Rev. Justo Euroza and Miss Anna Limberger.

— Rev. Leighton Parks, D. D., who has served for twenty-five years as pastor of Emmanuel Protestant Episcopal Church of Boston, preached his farewell sermon last Sunday to a large congregation, preparatory to leaving for New York, where he will assume pastoral charge of St. Bartholomew's Church, the pulpit of which has been left vacant by Bishop Greer. St. Bartholomew's is practically a great diocese in itself.

— Rev. F. L. Hayward writes, Feb. 1: "A telegram just received announces the death of the wife of Rev. S. L. Hanscom, our pastor at Bar Harbor. Funeral at Bar Harbor on Wednesday morning; burial at Belfast. No particulars. Mrs. Hanscom was the mother of Rev. A. H. Hanscom, of Thomaston, Me., and Rev. W. A. Hanscom, of Southport, Me."

BRIEFLETS

"The Boy Problem" is one of the most important which confronts the church today. As a whole we are very unsuccessful in dealing with it. That Rev. W. I. Shattuck has experimented successfully with it, gives special significance and importance to the contribution from his pen which appears in this issue.

"Live under your own hat," is a Japanese proverb which the dwellers in the kingdom of *Dai Nippon* will just now feel disposed to recommend to the consideration of the rapacious and grasping Russian. The Muscovite has never yet learned to live under his own hat. His covetous eyes have habitually been on his neighbors' head-gear. Ambition, individual and national, is very well when properly regulated, but there is a kind of successful covetousness which does no credit to any nation, even though thereby its territorial bounds may be widely extended.

A Presbyterian minister now active in evangelistic work became so earnest in a debate held with a committee on evangelism last week in New York that he put his shoulder out of joint with an emphatic gesture. He has long been subject to similar

accidents. He has usually been able to get his shoulder back in place himself, but this time he was obliged to seek the assistance of a surgeon. The brother has our sympathy. It is hard to preach without becoming demonstrative. Gospel naturally goes into gesture. We never yet saw a man who could preach with his hands in his pocket, though occasionally a raw "theologue," embarrassed while on the platform, tries to preach with folded arms. Gesturing is all right — if only it does not put the shoulder out of joint, or beat too much dust out of the pulpit cushion.

The Board of Managers of the Missionary Society has constituted the Open Door Emergency Commission for 1904, the Commission to have the same membership as in 1903. Authority was given to the Commission to employ the same field secretaries for the present. The Commission is composed of the following: Bishops Andrews and Fowler; Drs. A. B. Leonard, H. K. Carroll, Homer Eaton, John F. Goucher, James M. Buckley, and Frank D. Gamewell; Messrs. Anderson Fowler, S. Earl Taylor, and John R. Mott.

The editor was touched and comforted by receiving a request from the temporary inmate of a hospital who is a regular subscriber to the HERALD, requesting that the paper be sent to her while there, as "she

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"A GREAT FRIEND"

At the meeting of the Boston Wesleyan Association which took action upon the death of James A. Woolson (reported herewith), the member who had longest known the deceased, and was indeed most devotedly attached to him, said, in his touching tribute: "He was a great friend, and I do not believe he had an enemy in the wide world." To those privileged to come within the elect circle of those whom Mr. Woolson loved, no tribute will better characterize the man. While remarkably genial and courteous to all, graciously impressing himself, as few do, in personal intercourse, yet he reserved his love for those whom he had tested by long and intimate acquaintance. When once his love was really won it was gained for life, and nothing but betrayal or death could sever it. He believed all good things of his friends, cherished them actively in his thought, and was ever finding happy and generous ways of expressing his affection. He lived in his friends, and for them, and nothing that he could do was too good for them. These lines in a hymn selected by him and read at his funeral, were especially pertinent and fitting:

"There is a place where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy seat."

The quality of confiding, abiding and hal-lowed friendship, full of good cheer, sacrifice if need be, and always helpfulness, was very pronounced in him. He made no enemies — he could not. With his peculiarly delicate and sensitive nature he instinctively shrank from differences with any one, and from every sort of conflict. He could not and would not have any difficulty with anybody; he was a man of peace, and peace he must and would

have with all men. This did not mean compromise on his part, but often withdrawal from conditions and situations that men of sterner stuff would have felt in conscience they were summoned to face.

Mr. Woolson was unusually successful as a business man, and was considered the wealthiest member of the Methodist Episcopal Church in this vicinity. His business ideals were high and unalterably just. He gave to causes which appealed to him, and always used his funds unstintedly for the assistance of his friends. He unhesitatingly asserted the right to give his money according to his own judgment and preference.

He was deeply religious, but not demonstrative. During the pastorate of Rev. Joseph Cummings, D. D., at historic old Hanover St., he was converted, as was also Miss Annie W. Dickinson, who afterwards became his wife. At the time of their marriage in 1859, by Rev. Gilbert Haven (afterwards Bishop), they transferred their church relationship to Harvard St. Church, Cambridge. To this church in all these years he has been a generous and indispensable supporter and helper. What Jacob Sleeper was to Bromfield St., and Joshua Merrill to Tremont St., James Woolson has been to Harvard St.

Born in Hopkinton, Mr. Woolson was fitted for college at the old Gates Academy in Marlboro, but was unable to gratify his eager desire for a college course. In 1846 his uncle, Hon. Lee Claflin, and his son, William (now ex-Gov. Claflin), gave him a position as a boy in their store in Boston. He has been associated with Gov. Claflin in business as boy, clerk and partner for nearly sixty years. He was at the time of his death, a stockholder in the corporation of H. Brigham & Gregory Co. This company succeeds Y. Brigham & Co. and Gregory, Shaw & Co. The latter firm followed William Claflin, Coburn & Co. and William Claflin & Co., who were the direct successors of the original house established by Hon. Lee Claflin in 1815. He was one of the incorporators of the Suffolk Savings Bank of Boston. He was a member of the firm of Loring, Tolman & Tupper, bankers, Boston, and their predecessors, a director in the National Bank of Redemption, vice president of the Boston Five Cent Savings Bank, a director of the First National Bank of Cambridge, and was identified with the Cambridgeport Savings Bank.

Besides the wife two daughters survive him — Mrs. James L. Paine and Miss Eda A. Woolson — and three grandchildren.

The funeral services were held at the home, 277 Harvard St., Cambridge, Jan. 28, at 2 P. M., and were of the simplest nature, arranged in harmony with the expressed views and preferences of the deceased. The pastor, Rev. R. F. Holway, officiated, assisted by Rev. Dr. Edward Abbott, rector of St. James Church, Cambridge, President W. E. Huntington, of Boston University, and Rev. T. W. Bishop. The ritual service was followed except in the prayer, which was offered by President Huntington. There was no eulogy and no singing, but four favorite hymns, which Mr. Woolson had selected,

were read with unusual impressiveness by Dr. Abbott. They were: "Watchman, Tell us of the Night," "From Every Stormy Wind that Blows," "In Heavenly Love Abiding," and "Guide me, O Thou Great Jehovah." The flowers entirely banked three sides of the room. The honorary pallbearers were: Edward H. Dunn, David Loring, William F. Gregory, George H. Mifflin, Dr. Henry O. Marcy and Willard A. Bullard. The funeral was in charge of Gen. Edgar R. Champlin, assisted by Walter G. Davis, Henry O. Marcy, Jr., and William H. Emerson.

At the close of the service the body was taken to Mount Auburn Cemetery and interred in the family lot.

Tribute from Boston Wesleyan Association

At a meeting of the Wesleyan Association, held Jan. 26, President Robson spoke with much feeling of the shock and grief occasioned by the announcement of the wholly unexpected death of James A. Woolson, and expressed his affection for him and his admiration for his useful and beneficent life. E. H. Dunn told of his long and intimate acquaintance with the deceased since the day that William Claflin took him as a boy into his store and introduced him to him; he was a great friend and a noble and useful man; there are hundreds who have been helped and benefited by him. Edward F. Porter commended his genial and brotherly qualities, and the support which he gave the Association by his wise counsels. R. F. Raymond spoke of his kindness to him when, as a youth, for four years he was a student at Harvard and attended Harvard St. Church. Many students of the University attended the church at that time, and Mr. Woolson was very kind and friendly to all of them. The editor of ZION'S HERALD spoke of his gracious and encouraging friendship, so like that of Joshua Merrill. It was voted that a floral wreath be sent to his funeral, and the following resolutions were unanimously adopted:

WHEREAS, The Boston Wesleyan Association learns, only ten days after the decease of Joshua Merrill, that James A. Woolson died, Jan. 25, of angina pectoris, therefore,

Resolved, 1. That in the death of this lovable and useful colleague the Association suffers an inexpressible shock, sorrow, and loss. We recall with tender gratitude his kindness of heart, his gracious demeanor, and his abiding affection for his friends. Unusually successful in business, he has achieved a reputation for sterling integrity in connection with several large financial concerns of the highest standing. His business judgment was well-nigh unerring, and his honesty was never questioned. Long possessing an ample fortune, his benefactions were bestowed in a quiet, modest way, according to his nature, to causes which appealed to him. The gift of \$1,500 to relieve the destitute preachers and widows of the New England Conference, a few months ago, in their dire need, was characteristic of him. From youth a member of the Methodist Episcopal Church, he has supported it and his pastors with royal generosity. While we so greatly sorrow in his death, we rejoice in his long life of success and usefulness, and in the irreproachable name which he has left. As a member of the Wesleyan Association since 1870, he was a faithful adviser and counselor, heartily devoted to, and especially rejoicing in, the peculiar mission and work of ZION'S HERALD.

Resolved, 2. That the Association express to Mrs. Woolson and the stricken family circle, in their sudden bereavement, its tender and sincere sympathy; that this minute be placed upon its records; that a copy be sent to Mrs. Woolson, and a second copy be furnished ZION'S HERALD for publication; and that we as a body attend the last funeral rites.

DEAR RESTLESS HEART, DON'T WORRY SO

Dear restless heart, be still ; don't fret and worry so ;
God hath a thousand ways His love and help to show.
Just trust, and trust, and trust, until His will you know.

Dear restless heart, be still ; for peace is God's own smile ;
His love can every wrong and sorrow reconcile ;
Just love, and love, and love, and calmly wait a while.

Dear restless heart, be brave ; don't moan and sorrow so ;
He hath a meaning kind in chilly winds that blow ;
Just hope, and hope, and hope, until you braver grow.

Dear restless heart, repose upon His heart an hour ;
His heart is strength and life, His heart is bloom and flower ;
Just rest, and rest, and rest, within His tender power.

Dear restless heart, be still ; don't toil and hurry so ;
God is the silent One, forever calm and slow ;
Just wait, and wait, and wait, and work with Him below.

Dear restless heart, be still ; don't struggle to be free ;
God's life is in your life, to Him you may not flee ;
Just pray, and pray, and pray, till you have faith to see.

— EDITH WILLIS LINN, in *Post-Express*.

OUR SOUTHERN SCHOOLS

PRESIDENT B. P. RAYMOND.

WE should be shy of the man whose theories on a complex problem are only two weeks old. That does not give time to grow a good hard head of cabbage. The reader may therefore be on his guard as he reads of the impressions made by a two weeks' trip among our Southern schools, some of which have deepened into tentative theories, and may almost be said to represent convictions. For the study of the general situation, and of the schools in particular, it was a fortunate thing to have President J. W. Bashford, of Ohio Wesleyan University, and Dr. W. F. McDowell, secretary of the Board of Education, as companions. No day passed, indeed scarcely an hour passed, when not actually engaged in visiting class-rooms, that the work of our schools and the relation of the schools to the whole vexed problem was not under discussion. It would be difficult to raise any question that was not raised. We interviewed everybody, from the colored hackman and waiter to the chairman of the central committee of the Lily Whites in one of the Southern States, and we focussed every ray of light we could get upon the dark problem. We did not overlook the schools conducted by other denominations, nor those fostered by the State. We visited schools in Washington, Greensboro and Charlotte, N. C.; Orangeburg, S. C.; Atlanta, Ga.; New Orleans, La.; Holly Springs, Miss.;

Huntville, Ala.; and Nashville, Tenn.

First Impressions

I spent a couple of hours in a manual training school in Washington, inasmuch as I had special interest in that side of the work, and then was joined by Dr. McDowell. We took the night train for Greensboro, N. C., where we arrived early Friday morning, and were driven immediately to the home of Dr. Chavis, the president of Bennett College. It was a pleasure to be in this home and to have the opportunity of discussing with an intelligent colored man the interests of our work. We spent about five hours visiting the classes and Kent Home, one of the Homes supported by the Woman's Home Missionary Society. Here the girls are trained in the art of home-keeping and home-making. The training has to do with everything that pertains to the making of a home, from the orderliness of a room to cooking, dressmaking and millinery. The girls live in the Home and do the work there along with their academic work. I began to see more clearly than ever how these Homes have to do with the dawning of a new civilization. Without the new home there can be no new civilization for the black man. Millions of the colored people have no homes. They have places where they stay, but these places are little more than a shelter from the storm, which is hardly as good as the hovels which are provided for our cattle. A hovel with one or two rooms for half a dozen people affords no opportunity for the growth of those finer sentiments that make a home. The sentiments which foster the fundamental virtues—modesty, self-respect, respect for others, chastity, etc.—cannot flourish under these circumstances. In the homes to which these girls are to go is the promise and potency of those holy sentiments which make for a regenerate life. Another impression that got itself above the threshold of consciousness while we were in Greensboro, and which grew in vividness throughout the whole journey, was the impression that there are a good many negroes in the South, and that there are likely to be a great many more before this race problem is settled. The towns and cities, as well as the woods, are full of pickaninnies. The race is wonderfully prolific.

The sable host came out of bondage a little less than four millions strong, and now numbers more than nine millions. There are children living who will read the census that records twenty million negroes in this country. Is it safe to anticipate the coming of that army? Shall we play the Pharaoh and say: "Come on, let us deal wisely with them, lest they multiply, and it come to pass that, when there falleth out any war, they join also unto our enemies and fight against us?" Shall we say to the midwives in the discharge of their office: "If it is a son, kill him?" Shall we deport them? Shall we assume that they are essentially a different kind of being and destined to perpetual slavery? There is a great army of notable exceptions, of men and women, cultivated, industrious, honest, thrifty, law-abiding, and Christian. The black race in the South is an unde-

veloped race. That is the philosophy of the whole situation. That covers all the facts in the case, and most ultimately determines the method of procedure. As a race they are weak in reflective power and live the life of impulse.

Side-Lights on the Situation

A few hours' ride took us to Charlotte, N. C. We visited Biddle University, which is under the patronage of the Presbyterian Church, and were much pleased with what we saw. They have fine buildings and a fine body of students. It was rather a surprise to us to find that they had 118 students in their collegiate course. This is nearly as many as we have in all our colleges for colored men in the South. But we found the explanation when, from conversation with the president and study of their catalogue, it was discovered that they give the baccalaureate degree for a course of work that is just about equivalent to the high school course in the North. We spent the night in Charlotte, and intended to leave in the early morning, but found our train was two hours late, and before we got away it was four hours late. One needs to take that fact into consideration in making schedules in the South. I was gratified in that I did not see a single intoxicated man while in Charlotte. One fellow had just the suspicion of an extra glass about his gait. As an expert observer on this subject, I decided that there was not perfect co-ordination of his legs. But there was no other evidence of the still. We did visit an auction, however, and found very good evidence that the moonshiner was there, but the evidence displayed itself only at very short range. Court was in session, and judge and lawyers and their friends—a social, hearty, frank, hospitable crowd—were about the hotel during the evening and morning. It seemed to me, as I studied the white man and the black under these circumstances, that the whole political problem was made evident in a very concrete way. The amendments to the Constitution gave to the colored man political rights; the amendments to the State constitutions in the South have made void the Constitution of the United States. And why? Because we have, on the one hand, a dominant, self-reliant, independent race, that has been accustomed to rule throughout the centuries, and, on the other hand, a dependent, subservient, servile race, that has been accustomed to obey and serve. The white race that speaks English has never been too particular as to the matter of political ethics, nor over-nice in dealing with weaker races, and the situation in the South is only an illustration of this relationship. That this injustice can continue seems to me impossible. In the long run it can neither be good for the white man nor for the black man. We have not yet reached the end of that question. But, on the other hand, it may well be said that even though the black man's right to the ballot were fairly conceded and exercised on all occasions, it would not change his condition nor his relation to the dominant race.

There is only one way to solve this problem, and that is God's way. It is the way into greater intelligence, into a

more moral and a more rational spiritual life. This is the way of industry, honesty, temperance, purity, truthfulness, courage and independence, the way of health and safety to the State. If we are to lift this race into self-reliant manhood, we must depend upon the school, the church, the state, and upon the co-operation of all patriots and all Christians in the land.

As one travels on the Southern trains and sees the discrimination that is made against the colored man, especially as he sees the refined and cultivated colored man and woman, some of whom are as white as any one aboard the train, obliged to take their places in the "Jim Crow" car, one is not surprised at the humiliation which they suffer, nor at the feeling that they are hurt and wronged, and one comes to understand as never before Professor Du Bois' meaning in his query: "How it feels to be a problem." Some of the best colored men in the South have suffered so much from this discrimination that they have felt that they could not rear their children in the South, have abandoned their work there, and are giving their lives to work in the North. This, too, is a vexed question, and contributes to the antagonism and strained relations between the two races, and, as it seems to me, is little understood in the North, and is an indication of a gross exaggeration in the South of the peril of social equality.

A few things seem to me to be evident. The two races are to continue to live together in the South, and are to continue to be, for a century to come, as in the past, a self-reliant and dominant race on one hand, and a subservient and servile race on the other. Moreover, they are to work out their own problem. Outsiders can contribute something to the solution of the problem, but at last the interaction of the two races must be determined by the millions on the ground that interact—that interact in the ten thousand common ways of common life. Every race has to save itself, and the negro has at last to work out his own salvation. I am convinced that the antagonism of the South to the negro is greatly exaggerated by all the Tillmans, and that their utterances get far too great credence and currency in the North. The sober mind of the South is bound to see, and to a great extent does see, that the indolent, shiftless man who does not rise above the level of impulse and passion is a menace to the state and the church, be he white or black.

A Word on Sociology

The sociologist tells us that the death-rate of two peoples is largely determined by selection and survival. The less suited a people is to a given climate, the higher the death-rate. A like weeding out of inferior ideas, customs and superstitions takes place when races are brought into relations of interaction with each other. In the South we have the two races brought into quite new relations, under the modern régime, and the process of selection, survival and cross-fertilization is going on all over the South. And the real problem is this: How are the barriers to be removed that obstruct the free circulation of ethical elements in the interaction of the two races? How can we increase the number, the scope and power of these

ethical factors? This kind of work was done of old by the prophets. With us and in this particular case it is largely to be done by the schools.

The enrollment of "57.22 per cent. of the colored school population" in the year 1900-1901 is a fact of momentous significance. One of the weaknesses in the system is the lack of schoolhouses in the rural districts for colored children. This ought to be speedily remedied. My untimpered enthusiasm led me to raise the question why such schoolhouses could not be supplied in any given State by the colored men themselves. Why could not a dozen men in a single week build a log schoolhouse in almost any school district and so provide a comfortable place for the session of a winter school? There are reasons. They lack the power of initiative and are wanting in leaders. An active campaign carried out by the preachers and teachers interested in this work might add hundreds if not thousands of school buildings in the rural districts. This would bring to those districts better teachers, would lengthen the school year, and the sentiment generated would work like leaven in the whole dense mass. And just here we touch our Christian schools. They alone can furnish the men and women who have the power of initiative and the capacity to carry such an enterprise.

I do not need to urge the importance of manual training for the negro. Everybody admits it. Booker T. Washington's name will go down in history as a benefactor of his race for the part he has played in giving currency to this form of training. He began in the field of agriculture, where at least 85 per cent. of the colored people are at work—began "with one hoe and a blind mule." Last year over 1,400 young men and women received instruction in thirty trades and industries at Tuskegee. We are doing far too little of this work. To be able to earn a living and own a home fosters a sense both of responsibility and respectability, cultivates self-reliance and manhood, and gives free play to a spiritual power that is ever at work at the task of race regeneration. Several of our schools give a full four years' course in manual training, and the curriculum is thoroughly commendable. In Claflin University four hours a week for a period of four years are devoted to this work. It is required of all students in the college preparatory and normal courses, and is continued through two years of the collegiate course. These well-trained young men are to be the industrial leaders of their race. This industrial training and manual training is a phase of the adjustment of the negro to the economic environment of his age, and opens up the way for the free circulation of those constructive ethical factors which make for the new civilization. A well-equipped manual training department is a great desideratum in all our schools. We have not yet come to appreciate the disciplinary value of manual training. If it is kept at its proper level, and does not degenerate into the learning of a trade in the cheapest, shortest and most imitative way, it is an adjunct to academic training of the very highest value. It fits the situation with reference to the colored man, and might

profitably be given to thousands where now it is given to hundreds.

The Normal School

Attention is given to the training of teachers in nearly all our schools. I heard expounded in one of our schools as sound pedagogical principles as would be heard in any school in the State of Connecticut. The students had a clear appreciation of the work. The results of this teaching were evident in several of the class-rooms visited. I saw much the same kind of work in other schools, and returned home with a higher appreciation of the quality of the work than I had when I began my journey.

The reader must not assume, because manual training and normal training are good, that they are sufficient. That would be an egregious and pernicious *non sequitur*. What I have said of the teacher ought to exclude such an inference. Men and women of the best training are essential to the successful accomplishment of the task we have in hand. Who is to see and keep alive the higher ideals? Whence is to come the power of initiative which alone can save any community from the monotony of the dead level? Who is to preach and who teach? Our Freedmen's Aid Society may well rejoice in the work that is being done in the schools along the lines of higher education. I was surprised and gratified to see what substantial and commodious buildings they have erected. I wish the church would give to this Society a great deal more money, and thus enable it to re-enforce the corps of teachers in all these schools. We were too late to see Walden University except in its desolation. The disastrous fire occurred while we were at Claflin. Notwithstanding the dreadful calamity, under the leadership of Dr. Hamilton other recitation-rooms had been provided, and the daily routine was being carried through. They greatly need the sympathy and help of the church. They must rebuild, and at once. The warmest sympathy was expressed to Dr. Hamilton by several of the leading representatives of the Church South, and his appeal must be generously heard in the North.

The committee was appointed by the University Senate, and chiefly in the interest of a more elastic curriculum for our schools in the South. We congratulate the Freedmen's Aid Society on the success of its work, and without doubt any member of the committee could give impracticable advice enough to last for many years and use up any amount of money yet to be raised. In any case we rejoice in every good fortune that comes to this cause and will rejoice in every opportunity to advance this work. There is no more promising mission-field in the world.

Wesleyan University.

—Remember, amid the joys of life, the glad but steadfast face of our Master, and amid the sorrows of life, the sad but steadfast face of our Lord. How strong, how peaceful, how deeply joyful our lives may be, if they are sacramental, lived in memory of Jesus, the central stream of their deep determination, like His—doing the will of our Father. — M. D. Babcock, D. D.

THE BOY PROBLEM

REV. W. I. SHATTUCK.

FROM the time that Cain was wroth with his brother Abel, there has been a boy problem. The non-acceptance of a sacrifice, we are told, was the cause of Cain's wrath, but the cause of our boy problem is not as easy to determine. The sad thing about the boy problem is this, that Cain in his wrath rose up and slew his brother and thus became a marked boy; so boys ever since, by their mistakes, habits and sins, have become marked boys. We may not know just what kind of a mark the Lord set on Cain, but we do know what the marks are that are set on boys today.

The true solution of the boy problem is not an attempt to rub off these marks by some mighty revival, but a sympathetic investigation as to the cause of the boy's wrath and a patient, persistent effort to remove that cause as far as conditions permit.

This means that our method of procedure is formation of character over against reformation of character. Our Gospel is the parable of the Blade rather than the Prodigal Son. Our method includes the use of those things which the boy rightfully and naturally enjoys.

The solution of this boy problem will have to do with principles and methods. So our first duty is to understand the boy nature and then let our method conform to that principle.

A beginning at least has been made in the study of the boy nature. Let us notice the results of this study, that we gain the principles upon which a solution of the problem depends. "The period of a boy's life is roughly divided as follows: Infancy, from birth to about six; childhood, from six to twelve; adolescence, from about twelve to manhood." (Forbush, p. 9.)

Infancy

The normal boy under six years of age usually manifests the following characteristics: Ignorance, curiosity, restlessness, imitativeness, wonder, fear and love. It is not necessary to describe what these characteristics imply, yet two of them are so important as to demand a word. Restlessness is as natural to a child as quietness is to old age. It matters not where the child is, whether in the home or Sunday-school, it ought to be allowed to do something. It is a familiar saying that "The period of greatest physical activity in a man's life ends at about six." Our duty, then, is not to suppress activity in the child, but to guide and encourage it. A few minutes a day of a mother's time spent in directing the child's play will save volumes of teasing and make unnecessary 90 per cent. of the punishments.

Love is the second characteristic to be noticed. Nature has so arranged that the child spends these years of infancy in "enforced hermitry" in the home. The home then decides how this love of the child is to be developed. That which is loved in the home becomes loved by the child. It was Bushnell who pointed out that the child takes in as much from the silent assumptions of his surroundings as from positive instruction. That home, then, in which God is loved and the institutions of righteousness revered does far more than we think in leading the child to love God and the church.

Childhood

The period from six to twelve we have called childhood. The characteristics of this period are: Activity, imagination, memory, affection, sensitiveness, rever-

ence. The boy has now become a child, but we are not to suppose that there has been any break in his development. He is the same boy, and "some of the characteristics of the earlier age belong here, some are intensified, and some modified."

Here, as in the earlier period, the one word "activity" describes the boy. This expresses itself on the physical side in a desire to play, but now the boy wants a companion to join with him in his play.

But not only is the boy physically active during this period, his mind is active, too. Memory and imagination may now contribute to the boy's welfare. Repeated experiments have shown that memory is stronger from eleven to fourteen than at any other period of life. Dr. Forbush states tersely this fact: "The boy can absorb more nutriment, and also more information, more helpful or hurtful facts, more proverbs of wisdom, more Scripture



REV. WILLARD I. SHATTUCK
Pastor of Easthampton Church

and hymns, for future use, than ever again in his life."

The activity of the boy's body and memory are more than matched by the activity of his imagination. All teaching, whether in the home, school or church, ought to recognize this trait. Stories, pictures, objects, symbols, will stimulate the imagination and help the child to see and understand your truth or thought.

Adolescence

The period called adolescence begins at about twelve and extends through the teens, perhaps even longer. The whole period is divided into early, middle and later adolescence, the division of years being as follows: twelve to sixteen, sixteen to eighteen, and eighteen to twenty-four.

From twelve to about twenty the boy passes through one of the most critical periods of his life. Physically it is the growing and developing period. The boy of this age needs food, sleep, and exercise. Concerning exercise, E. G. Brown, M. D., has said: "I consider physical training absolutely essential for every boy if he is to attain that manhood which should be his. If he lacks the vitality which is characteristic of the perfect boy, proper training will bring him up toward the mark. If, on the other hand, the boy is abounding in vitality, the very activity of his life and keenness of his desires will bring him into many temptations. But lively physical exercise will afford an outlet for the surplus energy."

But not only has the boy a physical nature, he has a social nature, too. Quite early in adolescence boys show a strong tendency to organize among themselves. This is called the "gang" instinct. Few boys escape the influence of the "gang," but it need not be a bad influence. It may be positively helpful. Prof. Coe states the fact as follows: "The tendency to sociality comes out most clearly in the gangs which are now organized. The term 'gang' has come to have a bad flavor because of its association with the pranks, the fightings, the stealings, and even more serious crimes of groups of boys and youths. But if we would understand these or any other gangs formed in this period we must expunge the opprobrious meaning from the term 'gang' and permit it to stand for the instinct for organization which boys now acquire. The direction taken by a gang may be either malarious or wholesome, and it is our business to satisfy the gang instinct in a wholesome way."

As adolescence is the critical period in physical, social and mental development, so it is in the spiritual development of the boy. Prof. Coe has said: "It is true that the largest number of conversions occurs during middle adolescence, at the age of sixteen and a fraction. From this the inference has been hastily drawn that sixteen is the most favorable age for submitting to the personal leadership of Christ. But I am convinced that we ought to look for this decision at the age of twelve and thirteen, rather than wait for the later period. Among 512 officers of the Young Men's Christian Associations in the United States and Canada the average age of the first deep religious impression was 13.7 years."

Again, children at this age frequently desire to join the church, make public confession or be baptized, but are prevented by their parents. There is likely to follow a period of negativeness or indifference, and the original interest may never return. From all these facts it appears that the age of the gang impulse is the one most natural for religious commitment and for recognition by the church. The church must somehow become the religious gang to the early adolescent.

Adolescence, then, is the time for spiritual decisions. But it must be remembered that, if the spiritual nature of the boy is to find true completion during adolescence, it cannot be neglected during the earlier periods.

The above, then, are the principles which we are to employ in solving the boy problem. These principles are to determine our method.

The boy problem is well on toward a solution when we have come to understand the boy. It now remains to shape our methods of helping him in accordance with the fundamental principles of his nature. We have seen that during the period of adolescence the boy needs physical development; that his social nature asserts itself; that he is especially susceptible to religious influence. There are several institutions that have more or less to do with the development of the boy before and during adolescence, which cannot be mentioned here.

The Club

As a helpful institution among boys has recently come into such prominence as to merit our serious attention. We have seen that early in adolescence boys show a strong tendency to organize among themselves. The club is founded on this instinct for organization. Forbush gives the result

of H. D. Sheldon's questionnaire which shows how boys spontaneously organize. Of 1,034 boys from ten to sixteen years of age, 851 were members of such societies; 87 per cent. of these societies were organized between the ages of ten and fifteen. The societies having physical and industrial activities were 85½ per cent. of the whole. In "Substitutes for the Saloon" (p. 47), by "The Committee of Flity," we find the following description of these gangs or clubs as they exist in the towns and cities:

"Nearly every boy in all our cities has his club of intimate friends. This club is familiarly called 'the gang' or 'the push,' and these clubs all taken together form the source of that great stream which a few years later fills the saloon, packs the primary and crowds the docket and the prison. Nightly, after supper, the boys drift to their corner, not by appointment, but naturally. Then ensue idle talk, jawing matches, rough jokes and horse-play. At the sight of the brass buttons, there is an excited call of 'Cheese it!' and singing or talking as it may be is suddenly stopped; the gang disbands, dissolves, and the boys reappear only when the cop is well down the street. Smoking is the rule, for cigarettes have a strong hold and spare pennies are commonly invested in them or in dime novels. Such are the clubs of our street boys. The saloon begins at the very start to get hold of the people and to provide for their social life. Where the boys are driven around the streets like so many vagrant animals the saloon opens for them a bright and cheery refuge. A low price is charged for a game of billiards, and five cents will always pay for a glass of beer. Thus the boys begin the drink habit and become frequenters of the saloon."

In response to this condition "boys' clubs" were organized as early as 1876 in New York. They have increased rapidly, especially in the last five years. They have been tried with success in the town as well as in the city. Practical business men lend their willing and hearty support. The club house of the Fall River Boys' Club was given by a manufacturer of that city.

The most significant action has been that of the New York school board. Through the efforts of Jacob A. Riis and the Public Education Association of New York the laws were so amended as to give the Board of Education of New York the right to allow the school buildings to be used for "recreation" as well as instructive purposes. In 1897 the association organized six clubs in the 10th ward. The success of such clubs being guaranteed, the Board of Education undertook the expense and responsibility of continuing the work which had been unofficially inaugurated.

There are at present three well-defined classes of clubs. W. A. Clark names them as the "Mass," the "Group," and the "Combination" clubs, and describes them somewhat as follows: "Mass" clubs—these are usually located in cities or large manufacturing towns. The buildings vary from old tenement houses of from twelve to sixteen rooms, to elegant clubhouses like the one in Fall River or at 161 Avenue A, New York city, a six-story building valued at \$150,000. The membership varies from 400 or 500 to 7,000. Activities in such clubs are games, reading, elocution, parliamentary law, lectures, drawing, natural history, wood-carving, cobbling, typesetting, boxing, wrestling, bowling, baseball, football, basketball, military tactics and gymnastics.

The University Settlements have made possible and even necessary a new type of clubs. "It differs from the old plan radically in that the club is always very much smaller. The most characteristic plan of the Settlement Boys' Club is this: a group of boys from seven to ten in number, sometimes more, ordinarily of the same gang, therefore of about the same age, all coming from the immediate neighborhood. Such a group usually meets once a week in

charge of a leader." The whole drift of boys' clubs lately has been toward smaller clubs. The legitimate aim of the large club is to keep as many boys as possible off the street, giving them a cheerful room, with books, games, etc. The aim of the settlement is more personal—to form a small group and through a refined, tactful leader with a social soul, as one man expressed it, moralize these boys by the power of friendship. The "Group" idea, therefore, marks a distinct advance in the boys' club movement.

The "Combination" club usually has from 50 to 100 members. They are connected with churches, settlements, etc., and are under the management of volunteer workers. Such clubs are to be found in cities as well as towns, though this type lends itself especially well to the smaller towns, and may be done in connection with church work.

I have visited several "Mass" clubs, the best ones being the "Bunker Hill Boys' Club," 10 Wood St., Charlestown, Mass., and the "Chelsea Boys' Club" of Chelsea. The tenth annual report of the Bunker Hill Club has recently been issued and is a valuable outline of club work. It may be obtained on application. The smaller clubs may be studied at the following Settlement Houses in Boston: Lincoln House, 118-122 Shawmut Avenue; Morgan Memorial, 85 Shawmut Avenue; South End House, 20 Union Park; and Epworth Settlement, 36 Hull Street.

The Combination Club

As this type lends itself especially well to

present. He told me that by far the larger per cent. of young men joining his church came from this club, and made their start there.

A notable work is being done in the Methodist Episcopal Church, Northampton, by Mr. L. W. Gould. Rev. C. E. Holmes, pastor of the church, gives a brief history of this work:

"The Wide-Awake Young Men's Class is peculiar in that it is the outcome of a natural growth. In March, 1898, a Sunday-school class of four boys, whose ages ranged from thirteen to fourteen years, was formed by Mr. Loren W. Gould without any anticipation of its future. At the end of the first year it numbered twenty, the recruits having come from newsboys or any other available source. Since then about the same rate of increase has continued without interruption. During the five years 62 have joined the class. Of these only five have discontinued their membership because of indifference. Eighteen others have removed from town, leaving a present enrollment of active members of 39 and five honorary members, making a total of 44. The regular attendance on the Sabbath at the Bible class is from 27 to 30. A religious class-meeting is held every Monday evening usually at the houses of the members. There has been no omission of this meeting for almost four years. The attendance varies from a dozen to twenty. It is usually led by Mr. Gould. There is a hearty praise service, in which nearly all participate, and a narration of Christian experiences to which the leader responds. The testimonies are of an exceedingly practical nature, referring to matters of temptation, temper and questions of honor toward others, as well as distinctly religious experience. They go on the principle that Christian experience embraces all of the experience of a Christian. The class also has its own Athletic Club and



THE SHATTUCK CLUB
Easthampton Methodist Episcopal Church

church work, a full description of several clubs is here given:

The work done by Miss A. B. Mackintire of Dr. Alexander McKenzie's church in Cambridge, deserves special mention. The boys are from eight to fourteen years of age, and come from the best families in Cambridge. They meet on Friday afternoons after school. The boys are graded according to age and do cardboard work, weaving, whittling, and carving. A monthly business meeting is held, at which also missionary instruction is given. I have had the pleasure of visiting this work on several occasions. One is impressed by the comradeship between the boys and Miss Mackintire. On one occasion Dr. McKenzie was

Basketball team, which meets Thursday evenings. They endeavor to give an example of clean Christian sportsmanship.

"This association of young men has come to be a most important factor in the church, with which eighteen of them have united. At the celebration of the Lord's Supper they nearly always commune together, almost filling the altar, which makes an impressive sight. The class as an organization contributes \$100 toward current expenses, and has furnished five teachers to the Sunday-school. Though not fully matured for such service, they are earnestly sought by the younger classes of boys, whose ambition it is to follow in the footsteps of the Wide-Awakes. One of these younger classes called the 'Excelsior' has been organized on the same basis, and has reached a membership of twelve.

"A semi-annual election of a full line of off-

cers, with later a reception to friends and banquet provided by the class, is always carried out with deep interest, being the state occasions of the year. The formal entertainment consists of reports from officers, addresses by guests, with vocal and instrumental music furnished by the members.

"The most wonderful thing about this movement is that it has demonstrated the possibility of tiding the spiritual life of young men over that critical period when so many fall entirely away from the church. It may be asked, 'Can

study the methods of public business and to inform ourselves on the administration of public affairs; to promote the physical, intellectual and spiritual welfare of young men.

Article 4. The work of this club shall be in sections—literary, athletic, social and Sunday-school sections. Each section shall consist of three members, the chairman to be elected by ballot, who shall choose his assistants. It shall be the duty of the literary section to arrange for speakers for such times as the club shall direct, and to furnish literary entertainment for each regular meeting. It shall be the duty of the athletic section to provide for all athletic interests of the club. It shall be the duty of the social section to arrange for socials and enter-

Four of the 'class have' joined the church during the year.

The athletic section has organized successful basketball and baseball teams. For some time the club was unable to find a place for the basketball, but finally with the consent of the quarterly conference, and of the official board of the church, the boys were permitted to use the chapel. Screens were put over the windows and swinging gas jets were procured. The cost of the changes was \$35, and about half of this amount has been paid by the money received from admissions to the games. In addition to this the basketball team has paid part of its own expenses. The baseball team played on the open campus of the seminary, and had to depend upon voluntary contributions from the spectators. The baseball team paid all expenses of visiting teams, but did not pay for its own suits or supplies. These were provided by outside aid.

The church officials have made no charge for the use of the rooms, or for heat or light, but the boys voluntarily arranged a lecture and netted about \$3, which they paid to the church to help meet the expenses.

The club has held 32 business meetings during the year and these have been of great interest to the boys. The president presides, and everything is conducted on strict parliamentary lines. At first the boys were rather shy about taking part, but they soon learned to take part in debates, and questions are discussed as thoroughly as in regular town meetings. The average attendance at the business meetings for the year has been 20.

A pleasant feature of the year was an invitation from the Wide-Awake Club of the Northampton Methodist Church to a supper last May. Fifty boys sat down to the tables, and after the supper, after-dinner speeches were made by members of both clubs. This supper was not only thoroughly enjoyed by every one present, but proved that boys can enjoy such things and behave as gentlemen if given the opportunity.

An initiation ceremony has proved interesting and instructive. The ritual is modeled somewhat upon the form of other societies. This part of the club life appeals strongly to the dramatic side of the boys' natures.

There are now 51 members in the club. Sixty-eight have joined, 12 have moved from town, and a very few have withdrawn. About two-thirds of the members are from families that do not belong to the Methodist Church. Rev. Mr. Shattuck's part in carrying the movement forward to success has been a large one. From



SHATTUCK CLUB BASEBALL TEAM
Season of 1903

this be done elsewhere?' I see no reason why it cannot. No fancy or patent methods have been used. Anybody can do it who knows how, and has the will, but unfortunately not many seem to know how. But Mr. Gould does. He adapts himself to the boys as one of them, and yet maintains the supremacy of a man over them. He always has them in his mind and upon his heart. Twice he has taken forty of them to New York city, where among the other points of interest they have not failed to visit Jerry McAuley's Mission, from which they received great inspiration."

Rev. T. J. Judge, of Southampton, has recently opened a room in the vestry of the Methodist Episcopal Church. The club has 37 members. The rooms are open four nights each week and are provided with such games as dominoes, checkers, carrom, and parlor croquet. The average attendance for five weeks has been about sixteen each evening. Mr. Judge has organized a Sunday-school class, with a membership of about twenty. He tells me, also, that young men are coming to church who did not come previous to the organization of the club.

As I am constantly being asked for particulars concerning our club at Easthampton, a brief description is here given, taken from the *Springfield Union* of Nov. 15:

Success of Boys' Club

The reception given Monday evening has awakened considerable interest in the Shattuck Club and what it represents. From its inception the history of the club has been a record of remarkable successes and of untiring work on the part of those who have had its interests at heart.

The club was formed on the evening of Oct. 11, 1902. At the invitation of Rev. W. I. Shattuck, pastor of the Methodist Episcopal Church of Easthampton, 23 boys met in his home, and after a pleasant supper the plan of a club was discussed and a committee appointed to draw up a constitution to be submitted to a meeting of the club one week later. The most important sections of the constitution are given:

Article 2. The purpose of this club is to interest ourselves in unchurched young men; to extend invitations to them to attend the meetings of the club, the sessions of the Sunday-school class, and the services of the church; to

tainments. It shall also be the duty of this section to receive new members.

Article 5. Any young man over 16 of a clubable nature shall be eligible on recommendation of the social section, and by vote of the club.

At first the organization took the name, "Young Men's Club," but as there was already a men's club there was constant confusion of names. To avoid this confusion the boys chose the present name, "Shattuck Club," in honor of the pastor.

The literary section provided ten lectures



SHATTUCK BASKETBALL TEAM, 1903

during the past season. The social section held five socials, to which the young women were invited. The attendance at these socials was about 70, and they were much enjoyed by all. On five occasions the club was invited to the parsonage. While the members are entirely free to attend church or not, about 15 are members of the club class in the Sunday-school.

the beginning the most cordial and sympathetic relations have existed between him and the members of the club, and every move has been made with his approval and guidance. Few outside the club can realize the amount of work that he has put into it. If no other movement is made in town to take its place, it is proposed to open a reading-room where

papers and magazines can be found and quiet games enjoyed. The details are not yet decided upon.

W. ALECK MILLER.

In addition to this report I add a personal testimony concerning our club: It has provided a wholesome place where the boys could spend their evenings. The basketball and gymnasium class have supplied needed exercise for many of the young men. Their attendance at church has materially increased. As pastor of the church I have been drawn into the closest of relations with these boys, and have come to realize on the one hand their needs, and on the other their capacities for righteous activity when directed and encouraged. Of the several young men who have joined the church during the year, I believe the club played an important part in leading them to that decision.

Much more might and, indeed, ought to be said concerning boys' clubs as a factor in the boy problem, but it cannot be said now. It is not claimed that these clubs are in all cases a solution for the boy problem, but that they have succeeded somewhat no one can deny. They have entitled themselves to our recognition, study, and even admiration.

For the convenience of those who may want to read further, I give the books I have used in studying this problem: "Substitutes for the Saloon," "The Association Outlook," Vols. 7 and 8; "The Child's Religious Life," by Koons; "Principles of Religious Education," "The Boys' Self-governing Clubs," by Buck; "The Relation of the Y. M. C. A. Movement to the Boy," by Coe; "Jubilee of Work for Young Men in North America," "How to Help Boys," several numbers; "The Boy Problem," Forbush.

"PASTORS" AND "PRESIDING ELDERS"

REV. MORTON D. CARREL, D. D.

I AM on the lookout for anything and everything which promises added efficiency to the service of a delegate in that great gathering of Methodists which will meet at Los Angeles in May. I was therefore much interested in the HERALD's choice list of suggested candidates for the episcopacy. Good Bishop timber there—and there are others!

I was also greatly interested in the article by Rev. A. H. Herrick, in the HERALD of Jan. 13, on "General Conference Delegates and Bishops." I believe there is reason in his strong plea for the largest recognition of the pastorate in these highest councils of the church. I confess to some confusion, however, over one or two points in that really strong paper, and am tempted to impose upon the kindness of the HERALD's genial editor to the extent of a query or two. As I am not a candidate for the episcopacy, nor for any other of the numerous and most desirable positions to which it is said some ambitious Methodists are aspiring (over which some are even suspected of per-spiring), I shall not be suspected of personal animus in what I write.

Query No. 1.—By what law of classification does Mr. Herrick put presiding elders with college presidents, editors, General Conference secretaries, *et al.*, and not with pastors?

I am not objecting to the company. These brethren on "detached service," as the writer designates them, are men with whom it would be an honor to be associated, if one was quite sure he belonged in that crowd. But I confess a little uncertainty about it. For one presiding-elder delegate, I would like to know "where we

are at." Is the presiding elder a pastor, or is he not? Does his appointment to a district of say fifty pastorates, involving the most constant and intense pastoral oversight, "detach" him from the pastorate? Does his work as a presiding elder so far remove him from touch and sympathy with the actual experiences of the pastorate that he cannot "understand the needs of the pastor and his family, nor the needs of the societies?" In other words, is it quite fair to conclude that in the delegations made up from the Fall Conferences, the pastorate is only represented by the something like twenty-five or thirty per cent. of delegates who are preachers-in-charge? Would it not be more correct to include the presiding-elder pastors with the other pastors, and give the Fall Conference credit for electing about eighty per cent. of the total number of delegates from the pastorate? That comes pretty near Mr. Herrick's estimate of a just pastorate representation.

Query No. 2.—If 90 per cent. of pastors composing the membership of sixty Annual Conferences, with a free open ballot, elected only 25 per cent. of the delegates-elect to the General Conference from their own number, how many Bishops would they elect from their own number if they had the power of election in the General Conference?

Is there not running through most of these pleas for a larger recognition of the pastorate in making up these General Conference delegations, an unwarranted inference that somebody is defrauding the brethren in the pastorate of honors which belong to them? But is it not the fact that the pastors themselves elect the delegates? And is it quite fair to them to suppose that, in the exercise of this important suffrage, these men do not use their most godly wisdom and discretion, and cast their ballots for the men whom they actually prefer to represent them? And if they were all in General Conference, is it not probable that, without regard to class distinctions, they would select for the highest offices of the church the very best men available, wherever they might find them? This deponent saith not. He only queries.

Traverse City, Mich.

GENERAL CONFERENCE DELEGATES AND BISHOPS

REV. ARTHUR BONNER.

THE vigorous article in the HERALD of Jan. 13 anent General Conference delegates and Bishops, from the pen of our esteemed brother, Rev. A. H. Herrick, could not fail to interest every member of any Annual Conference, and especially the pastors. We agree with a great deal that the article expresses. Doubtless more pastors proportionately should be sent to the General Conference than has been true in the past. However, we feel we cannot give unqualified assent to the entire article. The heart instinctively responds to most, but the head refuses to follow in every part. There are certain conclusions arrived at and certain implications which lie beneath the surface of the article, possibly not all intended by the author, which, it seems to us, cannot be overlooked. Presumably we are stating the unpopular phase of the truth in what follows, but that should not especially concern us:

And, first, we shall be permitted to demur against one italicized portion of the article stating that occupancy of a detached position "is a reason why [a brother] should not be [elected Bishop] if a pastor of equal fitness can be found." The

facts are these men in "detached" positions are erstwhile pastors, who were recognized sooner or later as possessing certain gifts and graces, force of character, wisdom and worth, which the church must use in what most men call a broader field—though not necessarily a more important one—than a pastorate in a city, however large. The very fact that men are chosen from the first pulpits of the Conferences to fill these positions, is proof enough that no imbeciles need apply for them, and some of the very best brain of the Conferences goes into such work. Now we have no objection to agreeing that the pastors be honored as delegates to the General Conference, or as candidates for the bishopric; on the contrary, we have many friends in the pastorate for whom we should be pleased to cast a ballot; but we feel that we step where the ice is thin when we assume because a man is in a "detached" position that is sufficient warrant to give him a stay-at-home ticket.

We think it also a mistake to assume that because a man is in the pastorate and has a present knowledge of the details of pastoral work and life, he necessarily is better fitted for that reason than the man in "detached" service to become a legislator in the General Conference or a more suitable candidate for the bishopric. The most that can be said is that he may be as competent. Are our men in "detached" positions so insular that they fail to grasp the great problems of church thought and life? Was it not largely because they were men of broad views, of close and accurate thinking, of commanding ability and deep piety, of strong character and sterling worth, that the majority of them were chosen from important pastorates for the responsible places they now occupy? Are not the qualities which are needed in these strategic stations the self-same qualities necessary for the furnishing of the well-equipped delegate or the wise and good Bishops? We think the mistake is simply one of attempting to prove too much.

Again, the most of these "detached" men are not at all detached. They are yet one of us—"bone of our bone and flesh of our flesh"—in every essential necessary to make a competent delegate or suitable candidate. After all, are we not missing the mark when we assume that an intimate knowledge of the minutia of parish work, say this past twelvemonth, is the necessary norm by which these men are to be judged? Is it not rather a great-heartedness and fire-souled sympathy; of ability to handle great problems and justly to estimate men; to penetrate the mask of sham, and to expose the weakness of either methods or men whether in the devious labyrinths of the General Conference debate or in the storm and stress of the secret cabinet session? We repeat, it is the character of the man himself, his knowledge of men, and his estimate of methods, which must be examined most critically in the prospective delegate and Bishop, rather than to query whether he has a past-hour intimacy with the details of parish work. The latter will be of value, of course, but the touch-and-elbow of the "detached" worker with a wider field would seem to make more than good the lack, if any, of a present-moment acquaintance with the routine of parish life and work.

Closely allied with this question before us is that bugaboo of so many sincere minds which takes shape something after this sort: Many men who come to prominence are men of small soul and meagre measure. They attained place and position by consummate push and hustle not always of a commendable sort. Hence we

Continued on page 152

THE FAMILY

IN TENEBRIS

When the mists of pain are thickest,
And the storm is at its height,
When, bewildered and affrighted,
We stumble without light,
When the old props faint and fall us,
And the old hopes fade and flee,
O Lord, most kind, most pitiful,
Whom have we left but Thee?

When youth and beauty in their prime
Are withered at a breath,
When the very life of life is quenched
By the chill hand of Death,
When the leafage we call happiness
Is stripped off utterly,
O Lord! the Lord who changest not,
Whom may we trust save Thee?

What can we do but tighten
Our half-despairing hold
Upon Thy sure and steadfast word,
Thy seamless garment's fold?
Anchor of drifting, struggling hearts,
Sore vexed by wind or sea,
O Lord, the everlasting Lord,
Our only hope is Thee!

Through blackest night, 'mid wildest wave,
In heights and depths unknown,
We stay us on that faithfulness
Which never failed its own.
Beaten and blown and buffeted,
And long the way may be,
But blest the way, O pitying Lord!
It it but ends in Thee.

— SUSAN COOLIDGE, in *S. S. Times*.

Thoughts for the Thoughtful

I built a chimney for a comrade old —
I did the service not for hope or hire;
And then I traveled on in winter's cold,
Yet all the day I glowed before the fire.

— Edwin Markham.

Remember that trouble runs to meet
those who go out to borrow it. — Anon.

To hold ourselves ever in readiness for
His bidding — to count no token of it too
slight — such is His call to each. Thus
only shall we be ready for further service
if He sees fit to lead us on to it. — H. Bow-
man.

The starting point is serenity. As you sit
there by the window of life, let no wrinkle
furrow your brow. Calmly observe, though
before your mind should pass sensations of
the most intensely discomfoting nature.
Wait, with the patience of one who is con-
tent to let Nature complete her task though
it require a million years. — Horatio W.
Dresser.

The Christian life is a life of trust. Bring
to mind the life of the children of Israel in
the wilderness, how they lived upon the
manna of God's bounty. They received the
food "day by day," just what they needed,
all they could use, but no more and no less.
So the promise to us is not, "as thy weeks,"
or "as thy months," but "as thy days, so
shall thy strength be." Monday's grace for
Monday, Tuesday's grace for Tuesday, and
so on — "as thy days, so shall thy strength
be." — G. B. F. Hallock, D. D.

Live the life of faith. Begin to live it
now, looking out for, and making use of,
God's supplies, and learning day by day
how rich, and strong, and glad that life is,
which goes without scrip or change of coat,
because it gathers up as it goes the things

which God hath prepared for loyal and
loving hearts that wait for Him. — Rev. F.
B. Mejer.

Alpine flowers are warmed by the snow;
the summer beauty of our hills and the
autumn fertility of our valleys have been
caused by the cold embrace of the glacier;
and so, by the chill of trial and sorrow are
the outlines of the Christian character
molded and beautified. And we who
recognize the loving kindness as well as
the power of God in what may seem the
harsher and more forbidding agencies of
nature, ought not to be weary and faint in
our minds, if over our own warm human
life the same kind, pitying Hand should
sometimes cause His snow of disappoint-
ment to fall like wool, and cast forth His
ice of adversity like morsels; knowing that
even by these unlikely means shall ulti-
mately be given to us too, as to nature, the
beauty of Sharon and the excellency of
Carmel. — Hugh Macmillan, D. D.

There is no reason why we should not
ask for large things. And without doubt
we shall get large things if we ask in faith,
and have the courage to wait with patient
perseverance upon Him, meantime doing
those things which lie within our power
to do. We cannot create the wind or set it
in motion, but we can set our sails to catch
it when it comes; we cannot make the
electricity, but we can stretch the wire
along upon which it is to run and do its
work; we cannot, in a word, control the
spirit, but we can so place ourselves before
the Lord, and so do the things He has
bidden us do, that we will come under the
influence and power of His mighty breath.
— Independent.

We must discipline feeling by action.
The life of duty, of practical and constant
duty, saves from caprices and vagaries
bred of reveries and contemplations.
Daily duty earnestly and faithfully carried
out keeps feeling pure and sane. Excess-
ive brooding means a course of chills and
fevers, of unmeaning intoxications and
despairs. Action brings into experience a
strong and stable element; in such a life
we test ourselves at a thousand points by
the actualities of the universe. We feel
truly as we act, and act truly. — Rev. W. L.
Watkinson.

Just as there are people that are so in the
habit of thinking they are sick that they
never get well, and nothing less than a
fright or an earthquake will convulse them
into convalescence, so society and the
church and the state are full of competent
incapables who are good for nothing sim-
ply because they have never commenced
to imagine that they are good for almost
anything, and have never been so circum-
stanced or have never had responsibility
so rolled upon them as to shake them out
of their incapacity. Moses is a case in
point, who, up to the time he was eighty,
never did anything noteworthy, so far as
we can learn, except to kill an Egyptian,
fundamentally the same man, of course,
that he was during the crowning, distin-
guishing period of his life, but not having
happened during his fourscore years to be
so circumstanced, or to be so plucked at by
the pull of events, as to discover that he
was not a nonentity, and when summoned
to action by Jehovah, pleading off, as so
many like him have done since, by alleging
himself to be constitutionally unequal to
the task that was set him. If you ask a
man to do something who thinks himself
incompetent and he says "no," you have
to take his "no." The advantage the Lord
has is that He does not have to take a
man's "no." He did not take Moses'

"no," but hung to him, stood him up and
put the load on him and told him to go
along with it, and just the weight of the
load made him able to go along with it,
pressure found the limp muscles that had
been waiting for almost a century to be
crushed into exertion. Circumstances did
not made him great, but gave him a chance
to be what he and millions of other people
are in a condition to be when the chance
comes, when the assassin's bullet strikes,
when at the opportune moment a shove is
given into the Pool of Bethesda. — *Pulpit
Treasury*.

He who wants the joys of Christ's service
must first be in Christ's service. Consecra-
tion must precede comfort in the believer's
life. He must look to Jesus for direction
before he calls on Jesus for assistance. His
first thought in the morning must be:
What can I do for my Master? not, What
can my Helper do for me? So long as he is
looking at Jesus merely as one to give him
help and comfort and peace, he will fail to
find what he looks for. But when he looks
at Jesus as One whom he loves, and lives
for, and is ready to die for; as One whose
badge of service he is proud of, and whom
he enjoys doing anything and everything
for — then he will have help and comfort
and peace, according to the order of nature
in all devoted service, and according to the
specific and unfailing word of Jesus in this
particular sphere. — *S. S. Times*.

Tempests, that beat us to the clay,
Drive many a lowering cloud away,
And bring a clearer, holier day.

The fire that every hope consumes,
Either the inmost soul entombs,
Or evermore the face illumens.

Robes of asbestos do we wear;
Before the memories we bear
The flames leap backward everywhere.

— Edmund Clarence Stedman.

THE OIL OF JOY

GRACE JEWETT AUSTIN.

IT had seemed to Mrs. Wade as if there
never was such a morning for hin-
drances. Her husband, the busy doctor,
had been in a sick-room nearly all the
night, and she had felt anxious that the
house should be quiet that he might sleep
until somewhat rested. Yet the baby
cried, and Tom ran up three flights of
stairs, from basement to attic, for some
treasure hidden there, his new shoes
squeaking at every step. Bridget was
ironing, and Mrs. Wade had planned to
wash the breakfast dishes and cook the
dinner, but Master Baby promised to
finish the morning as he began it, and
demanded constant attention.

Just at this point the door-bell rang.
As she entered the hall Mrs. Wade
caught sight of the uniform of a messen-
ger boy, and sighed: "Poor John! He
will have to get up and go." But instead
of a summons from the sick, the boy
brought a note addressed to herself, and
announced that he was to wait for an
answer.

"Come into the dining-room and wait,"
she bade him. "It's warmer there." The
bright lad made friends with baby at
once, and gave the mother a few peaceful
moments in which to read her letter.

DEAR MRS. WADE: Do you remember
your mother's old friend, Sarah Mason?
Quite likely you may have thought I, too,
had passed away, but on the contrary I am

very well for a woman of my years. I am on my way to Florida for the rest of the winter, but missed the Southern Express this morning and must wait until 10.50 tonight to start. I thought of you at once, and, finding your address in the directory, have made free to ask whether it will be convenient for you to have me spend the day with you? If in any way it is not, please say so frankly, for I can be very comfortable at a hotel.

Your old friend,
SARAH H. MASON.

"Of all the world!" exclaimed Mrs. Wade. "Truly enough, I did suppose old Mrs. Mason was dead. Of course she must come here directly. What a good talk we shall have about mother! I wish I could go to meet her, but I cannot leave baby." Then, mindful that the messenger's time was valuable, she sat down and hastily wrote a cordial note of invitation.

Not until the boy had hastened away did she really have time to consider the situation. Baby Philip, vexed at losing his playmate, raised a loud wail, and she was obliged to sit down and soothe him. The parlor was cold, and so was her guest chamber—both on the north side of the house and almost impossible to be heated in very cold weather. The dining-room—used as a sitting-room that the proper room might be a home office for the doctor—was still in the condition it had been left after breakfast. Neither she nor Bridget had been able to attend to it, and, too, she had expected before long to give John his breakfast. She caught her breath with almost a sob as she said to herself: "That beautiful old Mrs. Mason, whom mother always considered such a model housekeeper—what will she think of me?" Her rest had been greatly broken the night before by the baby, and her three little school-children had had so many needs that morning that her only breakfast had been a cup of lukewarm coffee, so from overwrought nerves the tears were running down her cheeks when she heard the door-bell ring.

Of course the station was not far away, but she had not realized her guest would be with her so soon. Quickly wiping her eyes, she deposited baby on the rug and hastened to the door. The next hour she long remembered as one of the most harassing she ever experienced. At sight of Mrs. Mason she could hardly keep from tears, so plain was the reminder of her dear mother, but she brought her in, as she had the messenger, to the warm grate in the dining-room. Baby meanwhile had seized the opportunity to creep a little, and, just as they entered, lost his balance and bumped his head severely against a chair. Before he was quieted there were impatient rings at the bell, and Dr. Wade was urgently wanted. In spite of screams baby must be put down while the sleeping man was called and hot coffee brought from the kitchen.

Up to this point Mrs. Mason had sat quietly by the fire, for she had been a little chilled during her ride. But now she made advances to baby, and by means of a wonderful smelling-bottle, and even more by the kindness of her heart, won him to her lap. One anxiety was lessened for Mrs. Wade when baby's cries ceased, but others were left. Bridget

gave angry mutterings when directed to put away the ironing for the day, for the "poked up" dinner they had planned would now be impossible. Mrs. Wade attempted to poach an egg for her husband's breakfast—with the result that might have been expected from her trembling hands. She could not wait to try another, so directing Bridget to "scramble" one, she hurried back to the dining-room. The doctor was ready for his coffee and cereal now, and must undergo the embarrassment of meeting and conversing with a stranger and eating a hasty breakfast at the same time.

But again the tactful Mrs. Mason came to the rescue: "I know you are wishing to talk with your husband. Let me take baby over by the bay-window, and perhaps if I rock him he will go to sleep."

Mrs. Wade protested, but before she knew it baby's head was pillowed against a motherly shoulder, and a gentle voice was crooning:

"Thus far the Lord hath led me on,

Thus far His power prolongs my days;
And every evening shall make known
Some fresh memorial of His grace."

At last the doctor was gone, Bridget had cleared away the breakfast and received full directions about dinner, while bedroom and crib were ready for the sleeping baby.

"Now we can talk," Mrs. Wade said to her guest, trying to smile brightly, though her head throbbed until she was dizzy.

"I'm not sure," said Mrs. Mason, with an answering smile, "but that I ought to rock you to sleep also."

Tears stood in Mrs. Wade's eyes.

"Yes, I am tired. The four children make great demands upon my time and strength, and my husband's profession forces our life to be so irregular." She paused a moment, then went on hurriedly: "Sometimes it seems to me my days are like a great machine, working all the time, rather blindly, and accomplishing little, and, worst of all, each wheel creaking and groaning at every turn."

She half laughed at her own strange idea, but Mrs. Mason smiled gravely and said: "Yes, tell me all about it."

"Why, there isn't much to tell. This morning is a fair sample—perhaps a little worse than usual. Even the best days are full of creaks."

Mrs. Mason went across to the sofa to get her hand-bag. "Lucy, dear, I wish I could help you, for your mother's sake as well as your own. I'm afraid neither she nor I could give you much advice from experience, for our lives were so simple, each with the one little daughter to watch over, and with more readily adjusted conditions. But as you talked I thought of an old saying of my father's: 'Ninety-nine men will go through a creaking door before the hundredth man will oil it.' Now about these creaks of yours—where shall we find oil to help their need?" As she spoke she took her glasses from the bag, and then a small Bible. She turned the pages slowly till she came to the words of Isaiah 61:3. The verse was already marked, and Mrs. Wade read it aloud when the book was handed to her.

"The oil of joy for mourning," she repeated, slowly. "Dear Mrs. Mason, perhaps that is what I need. I have mourned a great deal over the lack of opportunity to live just the life I planned. Often I've lost hours of sleep I needed badly, and appetite for many a meal, by this very mourning."

"But is it right, Lucy?" Mrs. Mason asked, softly. "What a beautiful other side your picture has—four bright, healthy children, a worthy, loving husband, and a comfortable home, even if a busy one. I think you can readily wear the 'garment of praise' if you will."

The snowflakes had ceased falling, and just as Mrs. Mason spoke the sun poured a golden shower into the bay-window. Mrs. Wade went over and knelt with her head in Mrs. Mason's lap, while the tears she had kept back all the morning flowed freely. But not for long, for soon she raised a face brighter than she had worn for weeks, and said:

"I do want this oil of joy, and if I ask for it, I believe it will be given to me."

Mrs. Mason kissed her forehead, and said: "Here is the sunshine to help you."

There seemed indeed a wonderful lessening of "creaks" for the remainder of that day. Baby was in excellent humor—greatly because his mamma was also—while Bridget responded to some cheery words of praise by unusual helpfulness. The long day of communion with her mother's old friend rested and strengthened Mrs. Wade wonderfully. Mrs. Mason agreed to lie down for a time in the afternoon, as her journey was to begin late at night, and it was with real eagerness that Mrs. Wade took her Bible to search for more truths about the precious oil. She found one verse that had an immediate application, and as she bade Mrs. Mason a loving good-by, she whispered: "I want you to look up Hebrews 1:9, for it surely refers to such as you."

And when Mrs. Mason, as the train hurried her away southward, read the words, "God hath anointed thee with the oil of gladness above thy fellows," she closed her eyes and thanked the Father for the opportunity of the day.

Bloomington, Ill.

A Carved Sermon

IN Japan three monkeys are skillfully carved out of a block of wood, sitting like acrobats one upon the shoulders of another. They are well known to the Japanese, and are found in many places and postures. At the base is "See-no-evil"; his hands are over his eyes. On his shoulders is "Hear-no-evil"; his fingers are in his ears. And at the top is "Speak-no-evil" who has his hands across his lips. A kind of a carved sermon, the group is, on the words of the Hebrew: "They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not." It is best that eyes should be shut if they see only the wrong, and that ears should catch no sound rather than discord only, and that lips should be forever silent if, were they to open, they should speak nothing but evil.

So this little pyramid of monkeys is a good idol—it idol it be—as idols go. We may learn from it to our profit.

But it does not tell us all. The negative is never enough. After we have been told

never to speak, see or hear the evil thing, unless in necessary judgment, the Gospel enjoins something more. It takes away the hands from the eyes, and the fingers from the ears, and opens the lips, and says to us and to all men, "Behold the goodness of God, and the goodness in thy fellow-men, too. Harken to the music of heaven and among men that gives to thy soul the glow of peace and delight; and let thy mouth show forth God's praise, and speak in kindness of thy brother, always."

In this way we shall help, not hinder; build, not destroy. Lovey Mary's case is typical, if not of what is, at least of what might be. "I was awful mean when I come to the Cabbage Patch," says she, "but somehow you all just bluffed me into being better. I wasn't used to being bragged on, and it made me want to be good more than anything." — *Wellspring*.

A CHURCH SUPPER THAT DIDN'T PAY

"WELL," she said, sinking into the nearest chair, "I am too exhausted to speak, but I feel as if I must relieve my mind to some one. The past few days have been the most trying I have ever experienced, not excepting the time when the children had the measles or when Henry's folks came in the midst of house-cleaning. However, I have made up my mind about one thing, and that is that I am through with church suppers."

"In the first place, I tried to discourage the idea of having one again this winter, but Deacon P—'s wife was determined we should and seemed to take my opposition as a personal affront. I guess that was because she happened to be the president of the Aid Society. She argued that it was important to increase the social spirit in the church, that we ought to help the building fund more than we did, and that 'Charity covers a multitude of sins.' So it was finally moved and carried that we give the supper."

"My part was to solicit the cold meats, and a cold and cheerless task it was. I gaped in amazement at the list of names the executive committee gave me to see. The idea of asking those rich and haughty people on Prairie Street, who never attend the church or take any interest in its affairs, for a boiled ham! There were some others named on the list who I knew couldn't afford to buy a ticket to the supper, much less offer a contribution to it."

"When the day of the supper arrived, Tommie and I started early for the church. I had kept him out of school to help carry the things and do errands. You see I had promised to loan a table-cloth, some silver, and my large rubber plant."

"When we got to the church we found the doors locked, and several of the women standing outside shivering with the cold. After awhile the janitor came, mumbling something about mistaking the time, and then we went to work setting tables and decorating, with our coats on until he could build the fires and warm the rooms."

"Part of the people I had depended on for meats did not keep their promises, so I had to send Tommie to buy some meat, and you know how store-cooked meats taste. When he came back I found that he had purchased more corned beef than any other kind—just what I had told him not to do—and that he had lost my pocket-book."

"Provoking? Yes, but that was only one-half of my troubles. At four o'clock I went home to dress, get some more spoons and hurry up Henry, whom they wanted to stand at the door to welcome strangers."

"There was a large crowd at the supper, and it kept us pretty busy attending to their good hearty appetites. The children had to sit at the second table, and Tommie complained that they only got the scraps to eat. As for me, I was too tired to care what I got. I believe it was only a piece of heavy soggy brown bread anyway."

"The day after the supper I ached all over and had a sore feeling in my throat, but I managed to crawl down to the church again and help wash dishes. After all the work was done I discovered that three of my spoons were missing, and one of them was that lovely souvenir spoon which Cousin Ella sent me from Buffalo. Then some one had left a window open near my rubber plant, and it was all frozen and black. I sat down and cried when I saw it, because I just thought the world of that plant."

"When I got home again I was too cross and sick to get dinner, so Henry and the children had to manage as best they could alone. My throat kept paining me until we sent for a doctor. He said I had a severe case of tonsillitis, and must stay in bed for a few days."

"So you see I have had plenty of time to decide that church suppers do not pay, at least from my point of view." — HELEN HALE, in *Advance*.

CHEER UP

Grumble? No; what's the good?
If it availed, I would;
But it doesn't a bit —
Not it.

Laugh? Yes; why not?
'Tis better than crying a lot;
We were made to be glad,
Not sad.

Sing? Why, yes, to be sure.
We shall better endure
If the heart's full of song
All day long.

Love? Yes, unceasingly,
Ever increasingly;
Friends' burdens wearing,
Their sorrows sharing;

Their happiness making,
For pattern taking
The One above,
Who is love.

— *Motherhood*.

Tired of Masquerading

"DIDN'T you have a pleasant time at Cousin Maria's?" the grandmother was asked, when she returned several days earlier than was expected from a long-talked-of visit.

"Ye-s, oh, yes," but she breathed a little sigh of relief as she looked about her at the home belongings. "Everything was nice at Maria's, and she and the girls as kind and hearty as could be, but it was all a front-door sort of life—just studyin' how things would look from the front door—and seemed like I wanted to get home again. I didn't mind sleepin' on a bed that had looked like a piano all day, nor keepin' my clothes in a box that was rigged up for a sofa, nor eatin' my meals on a table that slid out from what looked like a fireplace—you see, they live in a flat, and Maria says all them things is conveniences; I s'pose they are. But both the girls work down town, and when Anna packed her patterns and dressmakin' tools into something that looked like a music roll, and Lidy put up her dinner in a box that looked for all the world like a camera, seemed 'sif I'd got into a place where I

didn't belong. I wanted to get back where things are real, where good honest work ain't a thing to be ashamed of, and the food it earns is a blessin' to be thankful for." — *Forward*.

BOYS AND GIRLS

POLLY PATTERSON'S AUTOGRAPH SQUARE

L. M. MONTGOMERY.

POLLY PATTERSON came home from the Mission Band in a state of excitement.

"Our band is going to make an autograph quilt!" she exclaimed, bursting into the sewing-room where Mother Patterson and Aunt Kate were sitting. Brother Cecil was leaning on the window-sill outside, talking to them.

"Your eyes will fly out of your head on your way home from that Mission Band some day, sis," he said. "And what more than usual weird thing is an 'autograph quilt'?"

"You know," said Polly, ignoring Cecil and talking to Aunt Kate, "there are to be as many squares in it as there are members in our band. Each one takes a square and collects names for it. If you want to have your name on the quilt, you must pay ten cents; and if you want to have it right in the little round spot in the middle of the square, you must pay twenty-five cents. Then when we have got all the names we can, we will embroider then on the squares. The money is to go to our hospital in India, and we are going to send the quilt out to Manitoba to Mrs. Thurston, our home missionary's wife there. She used to live here, you know, and our president thought it would be real nice to send her the quilt because there would be so many of her old friends' names on it."

Polly got through this long speech without any interruption from Cecil; and this was a wonder, for Cecil was very fond of teasing this small, brown-eyed sister of his. When Polly stopped for breath, he said, dryly:

"No wonder you are delighted: You are so fond of sewing, Polly."

Polly turned very red. It was quite true that she hated sewing above everything, but she thought Cecil need not be so sarcastic about it.

"Embroidering isn't sewing—exactly," she said, a little crossly.

"Here is a quarter," said Aunt Kate, "and put my name in your place of honor. In big letters, too, mind you. I want the worth of my money in vanity for once."

As the days slipped by, the excitement of collecting names for that wonderful quilt grew apace in Somerton. Cecil declared that he took to his heels every time he saw a Mission Bander approaching.

Every person in Somerton had been canvassed ten times over except one, and that one nobody had asked at all.

Old Mr. Trent lived in a big, old-fashioned house over the river. He was very rich; he was very cranky; he was an old bachelor who didn't want anybody coming to the house; he was very stingy, and he detested missions and missionary enterprises of all kinds most intensely.

Altogether, a more unpromising subject for an autograph collector could hardly be imagined. And yet Polly Patterson actually decided to ask Mr. Trent for his name for her square!

She did not tell anybody what she was going to do; but she was a very resolute little maiden, this same Polly, and had plenty of what Cecil called "pluck." So one afternoon she slipped away by herself, went boldly to the big house over the river, and asked for Mr. Trent.

The deaf old housekeeper whisked Polly into a gloomy parlor, and left her there for what seemed a very long time — so long that Polly's courage began to ooze away. Her heart was beating quickly, and for two pine she would have run when she heard Mr. Trent's step if there had been anywhere to run to.

Mr. Trent was not terrifying to look at. He was a rather fine-looking gentleman, and could be very polite when he chose. But he had very bushy, fierce-looking eyebrows and a harsh, abrupt voice.

"Who are you, little miss? And what do you want with me?" he demanded, so brusquely that Polly, despite autograph squares and Indian hospitals and home missionaries, wished she had never come.

Since she had come, however, she was not going to back out now. Cecil would make fun of her forever and a day if she did. She told her story, and told it very prettily, too, despite her trembles. But it did not seem to impress old Mr. Trent.

"Stuff and nonsense!" he exclaimed, angrily, striking his cane on the floor with such emphasis that Polly jumped. "I don't believe in missions; and as for this band of yours, if it wasn't for the fun you get out of it, catch one of you belonging! You don't really care a rap more for the heathen than I do."

"Oh, we do," protested Polly. "We do think of all the poor little children in that hospital and we like to think we are helping them, if ever so little. We are in earnest, Mr. Trent — indeed we are."

"Don't believe it, don't believe a word of it!" said Mr. Trent, impolitely. "You'll do things that are nice and interesting, but you wouldn't do anything you disliked doing for them — catch you!"

"Indeed we would," cried Polly. "I just wish I had a chance to prove it to you."

Mr. Trent gave a chuckle that sounded sinister to poor Polly.

"Very well," he said, "you shall have your chance."

He went out of the room, and when he returned he carried in his hand a parcel that looked as if it had been a parcel for a very long time. He sat down before Polly and undid it. What was in it? Why, dozens and dozens of small, diamond-shaped patches cut out of red and white cotton.

"I had a little sister once," said Mr. Trent — and all at once his voice seemed very soft and gentle — "who was very fond of sewing. The summer she died she began to make a quilt. You see it is about a quarter done — here are the finished squares. The rest of the pieces are cut out, but not sewed together. I've always had a fancy that I would like to have the quilt completed. If you will un-

dertake to sew the rest of the pieces and squares together for me, I'll give you my name for your autograph nightmare — and something more than ten cents for your precious missionary enterprise."

Polly looked at the diamonds in dismay. There seemed to be a dreadful pile of them.

"I don't like sewing, Mr. Trent," she said, faintly.

"I know that," said her tormentor, grimly. "I heard your mother saying so once. Well, of course, you needn't do this. It only proves my point. I said you wouldn't make any real sacrifice."

"But I would — and I will!" cried Polly, stanchly. "I'll make up the rest of the quilt, Mr. Trent, if you'll give me your name."

"It is a bargain," said Mr. Trent.

Polly went home, carrying her parcel. She told her mother about it, and implored her not to tell Cecil. Then she shut herself up in the sewing-room and sewed for dear life every spare minute. There was not a great deal of time. The autograph quilt was soon to be made up, and Polly knew she must hurry.

Dear! dear! how tedious it was! Patchwork was even worse than any other kind of sewing. Just as you got reconciled to a seam, Polly complained, you had to stop short and begin over again.

But she stuck to it, did Polly, although her head ached and her pricked fingers smarted, although the bright vacation days were passing and her chums wanted her to go on picnics and woodland rambles. To all such invitations Polly shook her head, and gave a regretful but decided "no."

The most distasteful of work will be finished in time if you only keep at it. At last those scores of diamonds were pieced and the squares sewed together. Then Polly wrapped them up and took them back to Mr. Trent. She had won in her race against time — just won, and no more. That very afternoon the Mission Band was to meet and begin embroidering the names.

"Surely he will give me a dollar," she reflected as she rang the bell.

Mr. Trent greeted Polly with a twinkle in his eyes. He examined the quilt very carefully; but Polly could sew well even if she did hate sewing — Mrs. Patterson had seen to that. And not even Mr. Trent could pick a fault in the handiwork on those diamonds.

"Well, you have fulfilled your part of the bargain," he said, very politely this time, "and I shall certainly keep mine. Moreover, you have led me to believe that there is a grain or two of real sincere purpose under all your flummery of autograph quilts and such things. Put my name on your square. I told you I'd give you more than ten cents. Here it is. Come again next time you go collecting."

Then Polly found herself bowed out. There was an envelope in her hand. She carried it to the Mission Band president unopened. When they opened it they found inside a check for one hundred dollars!

"Well, did you ever!" said amazed Polly, limply.

Cecil whistled when he heard the story.

"You're a brick, sis," he said. "Nobody ever succeeded in coaxing as much as a dime out of old Trent before."

Moreover, it is a fact that Polly never disliked sewing again half as much as she had before. She declared that plain, honest seams were positively attractive after those diamonds. And she and old Mr. Trent have been firm friends ever since.

Cavendish, P. E. I.

A Bird Hospital

DID you ever hear of a bird hospital? It seems that there is such a hospital right in the heart of New York city. Five bright, sunny rooms, we are told, are filled with the little birds, whose diseases are very much like those with which little folks suffer. On one side of these rooms are windows through which comes plenty of bright, pleasant sunshine. On the other three sides of the rooms are shelves upon which there are rows of cages, each one with its tiny patient.

In this bird hospital each patient has a separate nest or tiny swing, or sometimes it lies in a little wire bed, just as you or I would do. Some of the nests are lined with little rubber bags filled with hot water, and covered with squares of flannel. These little rubber bags are no bigger than your thumb, but they are a great comfort to these sick canaries, and it is a pretty sight to see the little yellow birds cuddle down on these warm bags and lie quietly beneath the light cover that is thrown over them.

Birds with broken legs or wings are placed in a bandage swing, which is hung so that it rests the injured parts. Then the food and water are placed so that the little patient can easily reach them. Birds love to be held in the hand and cuddled carefully; and so in this hospital one of the greatest comforts of the downy patients is a rubber glove filled with warm air. Against this warm surface they will lie in the greatest content, as though caressed by a loving and friendly hand.

It is a wise and tender woman who is at the head of this hospital, and under her loving, skillful care thousands of little feathered invalids have come into happy, healthy birdhood again. — *Apples of Gold.*

— *Lady* (to applicant for position of nursemaid): "Why were you discharged from your last place?"

Applicant: "Because I sometimes forgot to wash the children, mum."

Chorus of Children: "O mamma, please engage her!"

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run-down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable." E. B. HICKMAN, W. Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson VII

SUNDAY, FEBRUARY 14, 1904.

MARK 2: 1-12.

JESUS FORGIVES SINS

I Preliminary

1. GOLDEN TEXT: *The Son of man hath power on earth to forgive sins.* — Mark 2: 10.

2. DATE: A. D. 28, summer.

3. PLACE: Capernaum.

4. PARALLEL NARRATIVES: Matt. 9: 18; Luke 5: 17-26.

5. HOME READINGS: Monday — Mark 2: 1-12. Tuesday — Luke 7: 36-50. Wednesday — Acts 5: 24-32. Thursday — Acts 13: 32-42. Friday — Psa. 130. Saturday — Psa. 25: 1-11. Sunday — Psa. 103: 1-12.

II Introductory

Our Lord had completed His first missionary circuit of Galilee and had returned to Capernaum. He was teaching in a house one day, with a number of watchful and jealous scribes among His hearers who had gathered to investigate His power and doctrine, when a paralytic, utterly helpless and borne on his pallet by four of his friends, was brought to the door. Unable to press their way through the crowd, the bearers conveyed the sick man to the roof, and, making a hole in the tiling or thatch, lowered him directly into the presence of Jesus. There was no lack of faith in this case, and no delay, therefore, was necessary to invoke it. But Jesus saw more than the spectators saw. He read a deeper wish in the man's heart than even the desire to be healed. And to this unspoken desire He at once responded, in the startling words: "Son, thy sins be forgiven thee." A murmur of condemnation rose at once from the unbelieving critics around Him. They accused Him of blasphemy. Jesus met the charge instantly and answered it. They were judging Him as a man merely, while He claimed to be more than man — the Messiah, the Son of God. Being the latter, to forgive and to heal were equally easy. The forgiveness which He had granted was an invisible act; to heal would be something palpable, and would carry with it its own evidence. Therefore that they might have proof that He was not a blasphemer, that He was the Son of man and therefore possessed "authority on earth to forgive sins," He wrought before them a visible act of almighty power. He bade the prostrate man arise and take up his bed and walk. And, to the wonder of all, the man instantly obeyed.

III Expository

1. Again he entered — R. V., "when he entered again." Capernaum — "His own city" (Matthew). "Bethlehem brought Him forth, Nazareth brought Him up, and Capernaum was His dwelling-place" (Theophylact). After some days — supposed to have been at the close of or during His circuit of Galilee. Noised — reported. His return had probably been quiet, unheralded. The excitement which followed the healing of the leper (Mark 1: 40-45) had driven Him into a temporary seclusion. On His return home He avoided notoriety. In the house — "at home," probably in Peter's house, but some think with His mother and brethren (Matt. 4: 13).

2. Straightway — omitted in R. V. Inasmuch that — R. V., "so that." No room to receive them — R. V., "no longer room for them." Not so much as — R. V., "not even." So great was the crowd that not merely the rooms, but the entrance also, was blocked. Among the company, as we learn subsequently, were "Pharisees, doctors of the law, and scribes," who had gathered "from Galilee, Judea and Jerusalem," attracted by His fame, and watching to detect in Him imposture or double-dealing. He preached (R. V., "spoke") — talked, probably, in a familiar way, about the kingdom of God and the conditions of membership in it. From Luke's expression, "the power of the Lord was present to heal," it has been conjectured that our Lord had already wrought some miracles of healing before or doing His discourse.

3. They come unto him (in the R. V., "and they come, bringing unto him a man sick of the palsy, borne of four"). — "The Greek word for 'palsy' is a general term which includes all varieties of paralysis. The science of medicine had not gone far in our Lord's day. Comparatively few diseases had been defined with modern minuteness; and this will account for the fact that so many of the afflicted brought to Jesus are described as 'palsied,' or blind, or fever-stricken, or lepers. In these four general groupings, doubtless, a large number of variant troubles were classed" (Doherty). Borne of four — utterly helpless, lying in a hammock or mattress slung between them.

4. For the press — R. V., "for the crowd." They uncovered the roof. — Luke says, "They went upon the housetop, and let him down through the tiling" — a successful expedient, and not a difficult one, considering the way Eastern houses are built — low, flat-roofed, with outside stairways leading up. They lowered their friend, pallet and all, "into the midst before Jesus." The bed — a pallet, litter, or simply a mattress.

A modern roof would have to be untiled or unshingled or scraped away, but the oriental roof would have to be dug into to make such an opening as was required. A composition of mortar, tar, ashes, and sand is spread upon the roofs and rolled hard and grass grows in the crevices. On the houses of the poor in the country the grass grows so freely that goats are put upon the roofs to crop it. In some cases, as in this (see Luke 5: 10), stone slabs ("tiles") are laid across the joists. So that these men were obliged not only to dig through the grass and earth, but to pry up the stones (Vineent).

5. When Jesus saw their faith, he said (R. V., "and Jesus, seeing their faith, saith"). — It was not their cleverness or perseverance in coming through the roof which He saw, but their faith — the sufferer's as well as that of his friends. Son — an affectionate term, equivalent to "my child." Thy sins be forgiven thee (R. V., "are forgiven"). — Before he or his friends had asked audibly for even cure, the highest of all blessings was granted. Our Lord is more ready to give than we to ask. Many commentators find a connection between this man's sins and his sufferings (Meyer and others). Schaff questions this. In Matthew our Lord's salutation to the sick man is, "Son, be of good cheer." Our Lord's words show at once His own sinlessness and His kingly dignity as the Messiah.

He read in that sufferer's heart a deeper wish than appeared in the outward act, the consequences of a burden worse than palsy, the longing for a rest more profound than release from pain — the desire to be healed of guilt. It was in reply to this tacit application that the words, "Thy sins be forgiven thee," were spoken (F. W. Robertson).

6. Scribes — rabbis, many of them belonging to the Pharisaic order; "the theologians, the jurists, the legislators, the politicians, and, indeed, the soul of Israel." "They had scented heresy from afar, and had come to pry censoriously and inquisitorially into the teaching of the wonderful upstart rabbi" (Morison). Reasoning in their hearts — not speaking aloud, but holding a sort of mental dialogue.

The lofty words of Jesus at once caught the ears of the lawyers on the watch. They sounded new, and to be new was to be dangerous. Nothing in Judaism had been left unfixed every religious act, and, indeed, every act whatever, must follow minutely-prescribed rules. The law knew no such form as an official forgiving of sins, or absolution. The leper might be pronounced clean by the priest, and a transgressor might present his sin-offering at the temple, and transfer his guilt to it by laying his hand on its head and owning his fault before God, and the blood sprinkled by the priest on the horns of the altar, and toward the holy of holies, was an atonement that "covered" his sins from the eyes of Jehovah, and pledged His forgiveness. But that forgiveness was the direct act of God; no human lips dared pronounce it. . . . Jesus had spoken in His own name. He had not hinted at being empowered by God to act for Him. The scribes were greatly excited; whispers, ominous head-shakings, dark looks, and pious gesticulations showed that they were ill at ease (Geikie).

7. Why doth this man thus speak blasphemies? (R. V., "Why doth this man thus speak? He blasphemeth.") — They were right in their theology, but wrong in their application. Only God, against whom sin is committed, can forgive transgression. Any mere man who presumes authorita-

DIDN'T BELIEVE

That Coffee was the Real Trouble

Some people flounder around and take everything that is recommended to them, but finally find that coffee is the real cause of their troubles. An Oregon man says:

"For 25 years I was troubled with my stomach. I was a steady coffee drinker, but didn't suspect that as the cause. I doctored with good doctors and got no help, then I took almost anything which someone else had been cured with, but to no good. I was very bad last summer, and could not work at times.

"On Dec. 2, 1902, I was taken so bad the doctor said I could not live over twenty-four hours at the most, and I made all preparations to die. I could hardly eat anything, everything distressed me and I was weak and sick all over. When in that condition coffee was abandoned and I was put on Postum, the change in my feelings came quickly after the drink that was poisoning me was removed. The pain and sickness fell away from me and I began to get well day by day; so I stuck to it until now I am well and strong again, can eat heartily, with no headache, heart trouble, or the awful sickness of the old coffee days. I drink all I wish of Postum without any harm, and enjoy it immensely.

"This seems like a wonderfully strong story, but I would refer you to the First National Bank, the Trust Banking Co., or any merchant of Grant's Pass, Ore., in regard to my standing, and I will send a sworn statement of this if you wish. You can also use my name." Name given by Postum Co., Battle Creek, Mich.

Still there are many who persistently fool themselves by saying, "Coffee don't hurt me." A ten days' trial of Postum in its place will tell the truth and many times save life.

"There's a reason."

Look for the little book, "The Road to Wellville," in each package.

tively to forgive sin is a blasphemer. This "man" had done so — had done what no prophet, however holy, ever assumed to do — and was, therefore, condemned. But their error consisted in not seeing that Jesus was more than human — superhuman. He took occasion, therefore, to confirm His divine claims by working a miracle. "This man" was uttered by them contemptuously. But God only — R. V., "but one, even God."

The blasphemer was to be put to death by stoning, his body hung on a tree, and then buried with shame. . . . It was the turning point in the life of Jesus; for the accusation of blasphemy, now muttered in the hearts of the rabbis present, was the beginning of the process which ended after a time on Calvary; and He knew it (Geikie).

8. Immediately when Jesus perceived (R. V., "straightway Jesus perceiving"). — They had not spoken; they had no need to speak. Jesus knew what was in man, and was in the habit of answering the very thought of the heart. What new evidence must this have furnished of His divinity! Why reason ye? — in Matthew, "Wherefore think ye evil?" Christ's claim is a bold one, but consistent. If He were what He claimed, it was evil, sinful, for them to misjudge Him as they had done, or question His power to forgive.

9. Whether is it easier? (R. V. omits "it.") — "Which is easier?" Both are impossible to a mere man. To say — with accompanying power. The idea is: The more difficult assertion to you, though by no means the easier in itself, is to order this helpless man to rise and walk. I will do this visible, but less difficult, thing as a proof that I can do also the invisible thing, viz., forgive sins. "If I can by a word heal this paralytic, is it not clear that I must be One who has also power on earth to forgive sins?" (Farrar.)

10, 11. That ye may know — have convincing, palpable evidence. The Son of man — a title borrowed from Dan. 7:13, and understood by the Jews to be Messianic. Power on earth — authority brought from heaven and a prerogative of My divine nature. I say unto thee. — The forgiveness had already taken place. It was independent of the healing, which might, or might not, have been added. It was added, in this case, primarily to establish Christ's claims. Priestly assumption to absolve sins, when submitted to a test like this, ingloriously fails.

12. Immediately he arose, took up (R. V., "he arose, and straightway took up"). — "The couch had borne the man; now the man bore the couch" (Bengel). Amazed. — It does not say that they believed. Wonder is not faith. Glorified God. — In Luke's account the man himself also "glorified God." The impression produced was a powerful one. The feelings of the multitude were mingled — fear (or awe), amazement, gratitude ("glorified God"). Our Lord requires of His disciples that their "light" should so "shine before men" that, seeing their good works, men should "glorify" their Father which is in heaven. Never saw it. — "Christ's works were without precedent. When we see what He doeth in healing souls, we must own that we never saw the like" (M. Henry).

IV Illustrative

1. For years I kept a record of the experiences of those who united with the church of which I was pastor. One of the questions asked was, "What was the instrumentality by which you were brought to Christ?" And in almost every case it was some person. A thinker who has made a study of the criminal classes and their reform says: "The conclusion at which I

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble, and Never Suspect It

To Prove what the Great Kidney Remedy, Swamp-Root, will Do for YOU, Every Reader of ZION'S HERALD may Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood — that is their work.

Therefore, when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick, or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are getting better, they will help all the other organs to health. A trial will convince any one.

I was a constant sufferer for a number of years with weakness of the kidneys and back and frequent desire to urinate; but after using Dr. Kilmer's Swamp-Root I am entirely cured, and cheerfully recommend this wonderful remedy to any who may suffer from these common complaints.

Most truly yours,
W. C. BAILY, 2d Lieut. of Police,
Columbus, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue, much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day, and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble; you get a sallow, yellow complexion; makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

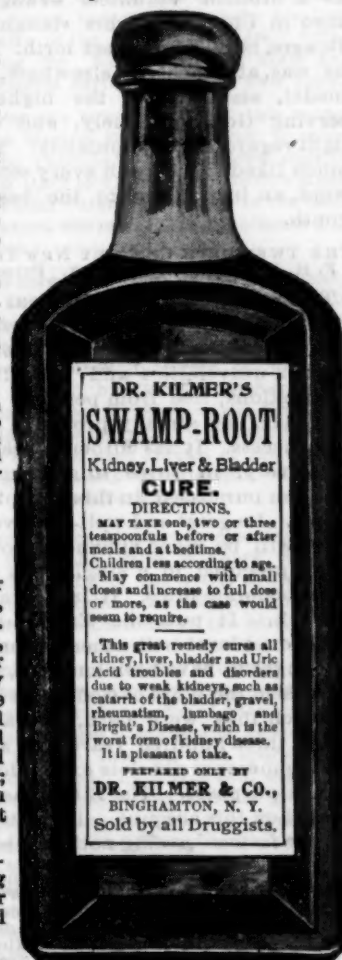
If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle, and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take, and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

PUBLISHER'S NOTE — You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail. Also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact, their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in Boston ZION'S HERALD.

have arrived, after a life spent in observing the operation and effect of all conceivable prison systems, is that in all of them — the best and worst alike — the men who are saved are saved by love, and by nothing else." It was the love of persons putting their love in action. This is abundantly shown by the experience in the woman's prison at Sherborn, Mass. In the study of the religious experiences of 251 boys in preparatory schools all over the country, described in the *Pedagogical Seminary* for October, 1902, the most powerful external influences through which they became Christians are mentioned 391 times, and of these 370 are from persons, and only 21 are from such sources as reading, prayer, and Bible study (Peloubet).

2. There are greater miracles than the healing of the paralytic, and they follow the forgiveness of sins by Him who has the power to forgive; as in the olden day healing and forgiving went together. To make Jerry McAuley or Colonel Hadley, the drunken blasphemers, into the devoted, self-sacrificing, white-souled Christians that they became, is more than to open the eyes of the blind or to unstop the ears of the deaf. To turn Augustine or Francis of Assisi from worldliness to other-worldliness, from Satan to God, from the road to hell to the road to heaven, to subdue their passions and cleanse their lives, was more than to subdue the fever that raged in the veins of Peter's wife's mother, or to cleanse the leper. But this the Son of Man has done not once, or twice, but millions of times. Him whom He forgives He also cleanses and makes whole (F. E. Clark).



(Swamp-Root is pleasant to take.)

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

OUR BOOK TABLE

A MEMORIAL OF HORACE TRACY PITKIN. By Robert E. Speer. F. H. Revell Co.: New York. Price, \$1, net.

Mr. Pitkin was one of the martyrs of the Boxer Rebellion in China, a splendid young man of the very best stock, the finest training, the noblest qualities. His family had high distinction and large wealth. He himself had an income of \$3,000 a year when he went to China, and this he gladly put into the work. His life at Exeter, Yale, and Union Theological Seminary, among the colleges of the West as a Student Volunteer evangelist, and then in China until his slaughter by the Boxers, is admirably set forth. Wherever he was, at school or elsewhere, he was a model, standing for the highest ideals, serving God supremely, and doing the right regardless of popularity. Yet he was much liked. A hero in every sense of the word, an inspiration to the best kind of youth.

THE TWENTIETH CENTURY NEW TESTAMENT. F. H. Revell Co.: New York. Price, \$1, net.

This work, the New Testament rendered into vigorous yet chaste modern English by a score of translators, representing the English universities and the different denominations, free from personal or sectarian bias, has already proven a phenomenal success. It has hitherto been issued, tentatively, in three thin volumes, and has been purchased in this form by 100,000 people. Its great and well-deserved popularity will be much enhanced now that it can be procured in a single book and at a more moderate price. It is a grand piece of work. It puts the English-speaking world on a level with other nations, where they ought to have been long ago, in that it gives them the Word of God in the language to which they were born, not a tongue spoken three hundred years ago, and now in large measure obsolete except for purely literary purposes. The Bible has greatly suffered on this account. Its antique setting has fostered wrong notions about it.

THE BEAUTY OF WISDOM. A Volume of Daily Readings from some Ancient Writers for Family, School, and Private Meditation. Compiled by James De Normandie, D. D., Minister of the First Church, Roxbury, Boston. Houghton, Mifflin & Co.: Boston. Price, \$2, net.

The ancient writers from whom these selections are taken are, in the main, those of the Bible. Others are Cicero, Marcus Aurelius, Epictetus, Confucius, Plato, Xenophon, Montaigne and Plutarch. The chief object of the book is to revive some form of family service. It is well adapted to that purpose, and covers an entire year — about a page a day.

THE GENIUS OF METHODISM. A Sociological Interpretation. By William Pitt MacVey. Jennings & Pye: Cincinnati. Price, \$1.

This "interpretation" seems to us to be in sore need of interpretation. We find it very difficult to discover just what message about Methodism the author feels charged to deliver, or what special mandate was laid upon him to write. We have read and reread the introduction without getting much light upon it, nor does a perusal of the book itself help us much. The author says: "This is none other than a study in the form and power of Methodism." But we wish his study had led him to state his points more clearly and think his thesis through in a much more direct manner. We question if the genius of Methodism will be any the better understood for the perusal of this volume. We see no ideas of importance conveyed by it. There is a good deal of sociological lingo, and there are many very obscure sentences. Some of the main headings of chapters or sections are as follows: "The Traditional Faith,"

"A Philosophy of Life," "Anticipations of Science," "Fixity of Type," "The Evolution," "The Dual Principles," "Social Survivals," "The Church Consciousness," "Cultural Issues," "The Place of the Methodist Idea," "World History," "The Republication of the Record," "Appropriation." There is nothing in the book to complain about, but the general indefiniteness and lack of vigor will make its influence small.

PIONEER DAYS IN KANSAS. By Richard Cordley, D. D. The Pilgrim Press: Boston.

A series of sketches illustrating the early times in Kansas, by one of a band of four young men who went there from Andover Theological Seminary in 1857 to grow up with the country and help form it for liberty and salvation. The stirring scenes just before and during the Civil War are made vivid by the pen of one who was then at Lawrence and took an active part in affairs. It will be of interest mainly to those who shared in similar experiences. There is a singular slip on the first page, where the memorable haystack group of students who gave so decided an impulse to missionary zeal early in the century are credited to Amherst instead of to Williams. Amherst was not founded till 1821.

HOW TO DEAL WITH DOUBTS AND DOUBTERS. Actual Experiences with Troubled Souls. By H. Clay Trumbull. International Committee of Y. M. C. A.: New York. Price, 50 cents.

The fourteen sketches here embodied take up in a practical way certain difficulties of frequent occurrence, and remind one a little of Spencer's "Pastor's Sketches," which were so highly esteemed a generation ago. One man whom Dr. Trumbull dealt with was troubled because he really enjoyed God's service instead of finding it dreary, as he had been taught was the orthodox, proper way; another could not believe in miracles; another thought he must wait to be good enough before joining the church; another felt that he was facing the unpardonable sin; another was disposed to wait for more faith; and so on. The young pastor will be helped in handling similar cases by noting the course taken with these.

DENNIS FOGGARTY: The Irish Yutzo and his Wife Honora. By Lord Gilhooly. F. A. Stokes Co.: New York. Price, \$1.

This is Irish through and through, with the shamrock and the harp in constant evidence on all the margins, printed on coarse paper in green type, and with the roughest sort of green cloth for a binding. It consists of the racy opinions of Mr. Foggarty on all sorts of topics, delivered in the broadest brogue to his wife Honora as they lie comfortably ensconced in bed, the narrator overhearing the dialogue from the adjoining room, through the thin partition. Many shrewd things are said, some are witty, some are wise; and a pleasant hour can be passed in looking it over.

BISHOPS AND LEGISLATION. By Ezra Morgan Wood, D. D. Joseph Horner Book Co., Limited: Pittsburgh. Price, 50 cents.

Dr. Wood's idea is that the church will do well to strengthen rather than weaken the episcopal arm of the service; that the Bishops should have some form of veto power, and should be recognized as members of the General Conference with perfect freedom on the floor. He seems to be opposed to the policy of having missionary bishops; but there are certainly two sides to that question. The author gives quite a part of his volume (which is only 130 pages) to extracts from the episcopal addresses throughout the history of the church. He writes in a good spirit and with a good style, and his discussion of the various points connected with the episcopal side of our government is timely. We do not see, however, that he touches the districting

question, which is about as much alive just now as any part of the machinery.

LA MARE AU DIABLE. By George Sand. Ginn & Co.: Boston. Price, 35 cents, net.

A French book with vocabulary and notes by Leigh R. Gregor, Ph. D., of McGill University, Montreal. It is a story of French peasant life in the middle of the last century.

THE NATURAL WAY IN MORAL TRAINING. By Patterson Du Bois. F. H. Revell Co.: New York. Price, \$1.25, net.

Four modes of nurture are given, corresponding to the four modes of ministry to physical life — Atmosphere, Light, Food, Exercise. The author shows the analogy and symbolic significance of these terms in the education of the soul. It is a sort of text-book in spiritual hygiene. Mr. Du Bois was for thirteen years managing editor of the *Sunday School Times*. He knows his subject and knows how to write.

THE MEDIAL WRITING BOOKS I-VIII. Ginn & Co.: Boston. Price, 60 cents per dozen.

These have been prepared to meet the demand for a style of penmanship that does not sacrifice for legibility the speed of the old-fashioned slant system. It has widely commended itself as a golden mean between old and new, and has been adopted in 117 places in New York State, including New York city, 55 of the 176 towns in Connecticut, 167 places in Pennsylvania, 44 in New Jersey, and very many in Massachusetts, including Lynn, Haverhill, Westfield and Pittsfield.

THE DOCTRINE OF THE CHURCH. Outline Notes, Based on Luthardt and Krauth. By Revere Franklin Weidner, D. D. F. H. Revell Co.: New York.

These notes are such as a professor of theology would use as a basis for oral lectures. They are the result of twenty years' discussion in the class-room — Chicago Lutheran Theological Seminary — and have gradually assumed the present form. It is a companion volume to the "Doctrine of God," which we noticed favorably a few months ago, and will be followed by other volumes on the remaining discussions of the general subject of "Dogmatics."

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"I make it a rule to always recommend Grape-Nuts and Postum Food Coffee in place of coffee when giving my patients instructions as to diet, for I know both Grape-Nuts and Postum can be digested by any one.

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THE FIRST LESSON BOOK. Price, 20 cents.

THE YOUNG PEOPLE'S LESSON BOOK. Price, 20 cents.

THE LESSON HANDBOOK. Price, 25 cents.

All by T. B. Neely, D. D. Eaton & Mains: New York.

These are all bound books, intended for such as prefer them to the quarterlies in paper covers. The excellent quality of the work done in them is well known to our readers, and needs no enlargement here.

Magazines

—The *World's Work* for February is packed with timely editorial matter and illustrated contributions. There are full-page portraits of Governor Luke E. Wright, Admiral Alexieff, Richard Olney, and General Samuel Chapman Armstrong. Sereno S. Pratt writes upon a topic uppermost now, "The President and Wall Street." Charles H. Coffin has a finely-illustrated paper on "The Work of Augustus Saint-Gaudens." "Providing the World with Power," by Arthur Goodrich, will prove exceedingly suggestive for the many interested in that kind of a contribution. Other noteworthy papers are: "Lumbering by Machinery" (illustrated), "Perfect Feeding of the Human Body," and "The Work of a Wireless-Telegraph Man." (Doubleday, Page & Company: New York.)

—The *Century* for February opens with "Bric-a-brac Auctions in New York," by Albert Bigelow Paine, and closes with "How to Live Long," by Dr. Roger S. Tracy. The latter's main contention is that people eat too much, that "moderation in diet has more to do with prolonging human life than any other one thing;" "a proper dietetic regimen once attained, brings all the rest in its train." It is an excellent presentation of a most important truth, but, of course, very few will pay any attention to such sensible advice. They prefer to overload their stomachs and then take pills, and die long before their time. John Burroughs writes well on "Current Misconceptions in Natural History" — the first of a series. He thinks the prevalent fashion of ascribing to the lower animals about all our human motives and attributes is full of misconception and exaggeration. Other good articles are: "In the Alps on a Motor Bicycle," "A Fiji Festival," and "Roman Villas" (Century Co.: New York.)

A Drop of Blood

Taken from a person who has for a few months used Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) is pure and free from taint.

We say a few months, because it takes time to overcome the effect of years of careless living in the matter of diet, sleep and dissipation. This great one dose a day remedy gives quick relief from indigestion, constipation, dyspepsia, headache, and all kinds of kidney, liver and stomach trouble; but as the impurities entered the system slowly, so they must be gotten rid of.

Poisons and disease germs creep into the blood through the retention of impure waste matter in the stomach and bowels, and through inactive kidneys and a lazy liver. Vernal Palmettona gives gentle aid to the weakened digestive organs. Gradually they gain strength, and are finally able to perform their natural functions without any help. When this stage is reached, use a little judgment in what you eat and drink, and you will have no more trouble. You'll be able to do twice as much work as before, whether it is done with your hands or brain.

Perhaps you have read this kind of talk before, and have found the remedy talked about to be a flat failure in your case. If so, you are prejudiced. Knowing that such a prejudice often exists, we give every one a chance to try Vernal Palmettona before they buy. It is on sale at all leading drug stores, but you can try it free of expense. Write us for a free sample bottle today. It will be promptly sent postpaid. If it does you good, it is easy to step into a drug store and get a full-size bottle. The druggist will not try to sell you something else. If he does, he is an exception; for druggists know that Vernal Palmettona is the best remedy of its kind in existence. Vernal Remedy Co., 519 Seneca Building, Buffalo, N. Y.

—Through the courtesy of the American agents, the Macmillan Company, of New York, we have received a copy of the *Burlington Magazine* (the January number), that superb illustrated English monthly for connoisseurs. For the yearly possession of this great art monthly two requisites are indispensable — a highly-cultivated taste and a well-filled purse (it is \$1 a number, or \$12 a year). To the rank and file such a magazine would scarcely appeal, as its standard is set so high that none but genuine art lovers and art critics can truly appreciate it. The plates in this number are very fine, those given in connection with Max Roidt's paper upon the Normanton collection of paintings at Somerley, Hampshire, being especially noticeable, including Rubens' "Young Lioness at Play," Paul Potter's "Cattle," Vecellio's "Venus and Adonis," Murillo's "Moorish Slave," etc. Mrs. F. Neville Jackson's article upon "Ecclesiastical Lace, Ancient and Modern," with its exquisite illustrations, is of intense interest. And one should not neglect a perusal of C. J. Holmes' critique of "John Sell Cotman as a Painter in Oils," with its charming reproductions of his work. (The Macmillan Company: 66 Fifth Ave., New York.)

—The *Homiletic Review* for February, besides its usual departments, which are always well conducted, has five main articles: Bishop Vincent writes under the heading, "Radical Ideas in the Croydon Parsonage." It is a characteristic sketch of a model minister who adopted some novel plans for getting a complete grasp of the Bible, understanding biography, utilizing the local press, and in other ways influencing the community. Professor Sayce writes on "The Latest Light on the Bible from Palestine," but nothing of importance is brought out. Dr. Fairfield, of Oberlin, writes on "Romanism." Dr. Patterson has a second communication concerning the value of a sense of humor to the preacher; and an anonymous "extemporizer" talks of extemporaneous preaching, declaring that "the first, last and greatest advice to the man who aspires to preach is — Talk!" (Funk & Wagnalls Co.: New York.)

—The February *Popular Science Monthly* has contributions by President David Starr Jordan, President Ira Remsen, Prof. G. A. Miller, Dr. Edward S. Holden, and Dr. J. Madison Taylor. The latter writes very sensibly on "The Conservation of Energy in Those of Advancing Years." He holds that "the most important quality, mental or physical, which conditions the attainment and enjoyment of advanced years, is a serene mental view, a capacity for deliberate enjoyment of whatsoever betide. In short, a cheerful temperament is as good as an insurance policy — indeed, far better." He says also: "It is almost a working maxim in the achievement of long life that the less we eat and the less variety of objects eaten, the better. As a working equation, the least should be eaten compatible with existence to secure the greatest amount of continued health." He recommends spending much time in the open air, and great care as to skin cleanliness. "The factors which go to make up the quality of desirable and admirable old age are above all, first and foremost, self-respect, an interest in the affairs of others, a dignity and kindness, a patient and uncomplaining endurance, and a capacity constantly exercised to be of use in the world." (The Science Press: New York.)

—The principal features of the *American Monthly Review of Reviews* for February are an illustrated article on "Korea as the Prize of War," by the Hon. J. Sloat Fassett; an account of Governor Taft's administration in the Philippines, by Frederick W. Nash, with new portraits of Governor Taft and his family and of the members of the Philippine Commission; and character sketches of the Confederate chieftains, Generals Gordon and Longstreet, by John S. Wise. In "The Progress of the World," the editor treats of the crisis in the Far East as it affects American trade interests, of the Panama situation in its various aspects, of the part played by Wall Street in Presidential politics, and of many other topics of current interest. (Review of Reviews Co.: New York.)

—McClure's for February has a strong, pleasing list of articles. Miss Tarbell continues to show up Rockefeller in most unattractive, but we cannot doubt most truthful, guise. Mr. Ray Stannard Baker has a noteworthy contribution entitled, "A Corner in Labor;" he

shows what is happening in San Francisco, where unionism holds undisputed sway, explains how it has attained its complete mastery, and points out some helpful lessons on the whole subject. "Our present clear duty," he says, "is to fix the limitations of monopoly, to make ourselves so familiar with all the phases of these new developments that we can say definitely to trust or union: 'You can go so far, that is your right; but you cannot go farther, because you trespass upon the superior rights of the whole people.'" (S. S. McClure Company: New York.)

—Scribner's for February continues its two serials, "The Undercurrent," by Robert Grant, and "The War of 1812," by Capt. Mahan; it also begins a series of Mrs. George Bancroft's letters from England in 1846. There are several good stories and poems, and an illustrated article on "Some Gardens in Spain." Editorially three topics are briefly treated: "The Penalty of the Systematic Life," "The New Feeling for Nature," and "Staff and Scrip." (Charles Scribner's Sons: New York.)

—Lippincott's complete novel this month is by Alma Martin Estabrook, and is called "My Cousin Patricia." Maud Howe contributes "From Italy to Pittsburg." George Moore writes of Walter Pater; and there is the usual variety of short stories. (J. B. Lippincott Co.: Philadelphia.)

—The February number of the *Missionary Review of the World* contains important articles on "Needless Sacrifice of Life in Missions," by the editor; "China, Japan, and Korea," by George Heber Jones; "Forces Molding the Future of China," by Timothy Richard; and "A Training School for Missionaries," by John W. Conklin. This magazine is indispensable to those who wish to keep abreast of the freshest thought in the world of missions. (Funk & Wagnalls Co.: New York.)

—*Photo Era* for January is especially interesting, it being the Prize Winners' Number. Here are the results of the *Photo Era's* second annual photographic contest, of which Mr. Thomas Harrison Cummings, the editor, says: "Out of the large number of entries received, upwards of five hundred can be classed as good, three hundred as excellent, and nearly two hundred as of a high order of merit." There were seven classes — landscape, genre, floral, portrait, marine, interior, and sports. "The Edge of the Pond," by J. H. Field, which took the prize in the landscape class, is given as a frontispiece in this number. The others are all of superior merit, and justly can the editor say: "On the whole, we are proud of this contest, and we believe that in the years to come these pictures will be regarded as fairly representative of the photographic work of America in 1903." (Photo Era Publishing Co.: 170 Summer Street, Boston.)

THIS TESTIMONY

Will Surely Interest Many Readers of ZION'S HERALD.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: "I live in the Missouri swamps in Dunklin County, and have been sick with Malarial fever, and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malarial, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle."

A. A. Felding, Knoxville, Tenn., writes: "I had a bad case of Sour Stomach and Indigestion. I could eat so little that I was 'falling to bones,' and could not sleep nor attend to my business. I used the trial bottle and two large seventy-five cent bottles, and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle."

J. W. Moore, Monticello, Mo., makes the following statement about himself and a neighbor. He says: "Four bottles of Drake's Palmetto Wine have cured me of Catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist, and he and our local doctors said they could do no more for her. She has been taking Drake's Palmetto Wine one week, and is rapidly recovering."

The Drake Formula Co., Drake Bldg., Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine, free and prepaid, to any reader of ZION'S HERALD. A letter or postal card is the only expense to get this free bottle of Drake's Palmetto Wine.

General Conf. Delegates and Bishops

Continued from page 143

must beware of any man who becomes "known," i. e., widely known. He may have employed unscrupulous means to secure the place he occupies. At best he is no brighter, no abler, than a thousand and one other men not yet recognized. The brother of low degree, of humbler place possibly, is extolled, and by the wholesale men who are "up" are swept from the plane of vision. In another realm, of course, the one who reasons thus in the matter at hand, is committing the fallacy of the anarchist and lowest grade of socialist, who assume that the possession of wealth *per se* is a crime. We feel that simply because a man is "known," even though he holds more than one office, is no reason why he should not also serve the church in this matter.

Let us not be misunderstood. We have no pen to push, no words to waste for the little, mean man who, sordid in soul and self-seeking in his every interest, thrusts himself ever upon a sometimes long-suffering, but at all times a suffering public. But is it not often true that of two men equally worthy—equally able, pure, strong—by circumstances over which he has no control, and which he may not have sought to influence, the one is absolutely thrust before his fellows into a broader field, while the other, by the same inextinguishable set of circumstances, is ever withheld from the larger public recognition? Who shall taboo the former as less worthy and proclaim the latter as more to be desired? Call it "fate," or "circumstances," or "magnetism," or "what-not," as one chooses, the fact remains the same that, by no preconceived plan of his, the one is chosen for prominent public work, the

other, equally worthy in most respects, and possibly in all, is strangely passed over. Now we see no reason why the man of "manifest destiny" (shall we term him?) should become the target of well-meaning men more or less fortunate and of differing mind. It is too frequently our custom to exalt the brother who lacks in that subtle something which commands both men and circumstances mostly to move at one's bidding and which necessarily thrusts one into the white light of the greater publicity, as if comparative obscurity were in itself vastly more to be desired by good men than the place of important trust. It would seem that the man having in charge the larger, broader work, touching a greater number of interests and men, is all the more to be commended and honored if in the midst of this wider work and outlook he is true to the trust committed to him and ably causes things by proper means to "come to pass." All honor and praise to the man who does his work well in the humbler field! But do not let us fall into the grievous error of supposing that the man in the large and important place is for that reason to be correspondingly berated or turned down.

Now for the application: Is it necessary? In this present matter of the election of delegates or selecting Bishops let us not assume that simply because a man of note, or one who has great opportunities of becoming well known to his brethren, is mentioned by his fellow-workers as a suitable candidate—whether pastor, editor, presiding elder, college president or secretary—that this in itself is reason enough to select some other man. There may be reasons why some well-known men should be permitted to stay by the staff. The *very best men* should be selected, whether in the pastorate or in some "detached" position. There ought to be no questions asked really as to what position a man occupies in the Conference, but, rather, what he is, and of what he is capable. We believe that largely the brethren of the Conferences try not to make class distinctions. There may be instances where small men stoop to political machination and intrigue, but we feel sure the aim in the average preacher's mind is to send the very best men, irrespective of place or position.

We sincerely hope that the best men may be selected, and therefore win.

Ipswich, Mass.

NEW HAMPSHIRE CONFERENCE

Manchester District

Sunapee.—The pastor, Rev. G. N. Dorr, is not only respected, but beloved, by his church and the people in the community. The treasurer reported all bills paid to date at the fourth quarterly conference and \$180 in the treasury. It would be difficult to find a more united church.

Newport.—The Baptist and Methodist churches united the first and second weeks of January in special evangelistic services, and it is to be hoped that much good was accomplished. The reports at the fourth quarterly conference were nearly all encouraging. The pastor's report showed a steady increase in membership during the three years of his pastorate. At the close of his report Rev. William Thompson thanked the members of the quarterly conference for their kindness and co-operation during his pastorate, but requested them not to consider him a candidate for another year, as he should ask for a change at the Annual Conference. A. P. Johnson presented some resolutions which were highly complimentary to Mr. Thompson, and they were unanimously adopted.

East Lempster.—The pastor, Rev. W. F. Welch, is right in the midst of remodeling the church. The extreme cold weather has interfered with the work somewhat. The quarterly

conference voted unanimously for his return for another year.

Marlow.—Rev. F. O. Tyler is doing a good work for this church and community. Mrs. Tyler is superintendent of the Sunday-school, and her report to the fourth quarterly conference showed that the school was improving un-

25,000 Boxes Free!

Rheumatism Cured by a New Remedy that You may Try without Spending a Cent.

On the theory that "seeing is believing," John A. Smith, of Milwaukee, wants every one to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute 25,000 free boxes among all persons sending him their address. Mr. Smith had suffered all the agony and torture from rheumatism, tried all the remedies known, and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine, and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism, and after much experimenting finally hit upon a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new-found remedy "Gloria Tonic." Those of his friends, relatives and neighbors suffering from rheumatism were next cured, and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one, as nearly everybody had tried a hundred or more remedies, and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, wrote him, saying if Mr. Smith would send him a sample, he would try it; but as he had suffered forty-one years, and wasted a fortune with doctors and advertised remedies, he wouldn't buy anything more until he knew it was worth something. The sample was sent, he purchased more, and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea, and ever since that time he has been sending out free sample boxes to all who apply. In Prosser, Neb., it cured a lady of 67, who had suffered fifty-two years. In Fountain City, Wis., it cured Hon. Jacob Sexauer, a gentleman of 70, who suffered for thirty-three years. In Perryburg, Ohio, it cured a gentleman 70 years old. In Huron Lake, Minn., it cured Mrs. John Gehl, who had suffered for thirty years. Rev. C. Sund, of Harrisville, Wis., tested this remarkable cure on two members of his congregation—one who had suffered fifteen and the other twenty-five years; both were completely cured. In St. Louis, Mo., it cured Mr. F. Faerber, of the Concordia Publishing House. In Bennington, Vt., it cured an old man whom the best physicians of Worms and Frankfurt, Germany, called incurable. This old gentleman had walked for 20 years on crutches, both legs having been lame. He can now walk like a young man. Even prominent physicians had to admit that "Gloria Tonic" is a positive success, among them Dr. Quintero, of the University of Venezuela, to whom it was recommended by the United States consul. In thousands of other instances the result has been the same. It cured many cases which defied hospital drugs, electricity and medical skill, among them persons over 75 years old. Many were so decrepit and pain-racked that they could neither clothe nor feed themselves.

Mr. Smith will send a trial box, also his illustrated book on rheumatism, absolutely free of charge to any reader of ZION'S HERALD, for he is anxious that everybody should profit by his good fortune. It is a remarkable remedy, and there is no doubt that it will cure any case of rheumatism, no matter how severe it may be. Mr. Smith's address in full is, JOHN A. SMITH, 8214 Germania Bldg., Milwaukee, Wis.

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der her supervision. The people are enthusiastic for the pastor's return another year.

North Charlestown and West Unity.—In both of these churches the pastor, Rev. Guy Roberts, reported conversions, that some had been baptized and taken into the church, and that others were soon to be received in full. The relation between pastor and people is all that any pastor could desire.

E. H.

Dever District

Sanbornville and Brookfield recently showed appreciation of the Sunday-school superintendent, Mr. Wm. M. Sanborn, by presenting him with a fine rocking chair. The Ladies' Aid has raised, in the last eighteen months, \$352. Five have within a few weeks expressed a desire for the Christian life. The fourth quarterly conference unanimously invited Rev. Raymond H. Huse to return for next year.

Milton Mills.—The Week of Prayer opened Sunday evening with a union service at the Methodist Church, with preaching by the presiding elder. The weather was discouraging; snow filled the streets, and the thermometer registered 15 degrees below zero outside. That night the mercury dropped to 30 below. The rest of the week the pastors of the Baptist and Methodist Churches, under the evangelistic direction of Rev. Willis Holmes, of Landaff, kept up the inner fires of love to God and man.

Hedding Camp-meeting Association.—The trustees met in Haverhill, Mass., for their annual meeting. Rev. J. W. Adams was re-elected president, and Rev. Otis Cole, secretary. The report of the trustees of the bonds showed, to the delight of all present, that \$600 of back interest had been paid, and \$1,000 of debt liquidated. This shows that the people are endorsing the policy of the board.

Kingston suffered a great loss, last November, in the death of Mr. Richard L. Prescott, who had for several years been superintendent of the Sunday-school. The school in a body attended his funeral, conducted the music, and followed his body to the grave. The Epworth League has raised for the pastor's salary \$45, and the Junior League has raised \$10 more. At the fourth quarterly conference, the pastor, Rev. Moses T. Cilley, was invited to return for a second year. During the present quarter four have been converted and baptized. Mrs. Cilley received for a Christmas remembrance a purse of \$10.

East Kingston.—Things go along easily here under the management of Rev. John Cairns. On the evening of Jan. 10, after a snowstorm that blocked up most of the roads, the elder preached to a fair congregation that had found their way to the house of the Lord in spite of the weather. A lady took upon herself the vows of Christian baptism previous to the discourse, and a sense of awe and peace came upon the people that continued throughout the service.

East Wolfboro has had little or no preaching this winter. The state of the roads has made this impracticable at times. Mrs. J. E. Lang,

so long the organist of the society and superintendent of the Sunday-school, still lies in a critical condition from blood-poisoning. Her many friends are offering prayers for her recovery.

North Wakefield keeps the fires of salvation burning. Rev. Chester Jenney, assisted by other ministerial brethren, held an excellent watch-night service that was very helpful. All bills are paid up to date.

South Tamworth.—The valley of the Bear Camp River is an easy place down which cold weather slides. Monday, Jan. 18, the mercury stood during the night at 30 degrees below zero, and West Ossipee registered 44 degrees below. But big box-stoves with funnels running the length of the church, roaring with the heat of dry maple "chunks," bid defiance to the coldest weather known. So we sang, prayed, preached, and held the quarterly conference. Rev. James Estgate, a superannuate of the Wilmington Conference, has recently come to South Tamworth to live. He commenced his ministerial career as pastor here, and would like to end his days under the shadows of Sandwich Mountains.

Tuftonboro had a fine Christmas program, with over one hundred present. Rev. and Mrs. C. M. Tibbetts were not forgotten in the distribution of gifts. The pastor received a pair of fur gloves and a muffler—very convenient things when he makes his weekly drives of seven miles from Moultonville—and Mrs. Tibbetts was given a warm pair of arctics, two cake-plates and a handkerchief.

Moultonville shows as much prosperity as for several years. Rev. E. S. Kinney, of Danville, assisted the pastor in a week of meetings, to the profit of all who attended. Rev. C. M. Tibbetts has been unanimously invited by the quarterly conference to return for a third year.

Personal.—Mr. George M. Copp has been elected lay delegate from Methuen, Mass.

Mrs. Harriet E. Sanborn has been elected lay delegate from Newfields, with Mrs. C. A. Follard, alternate.

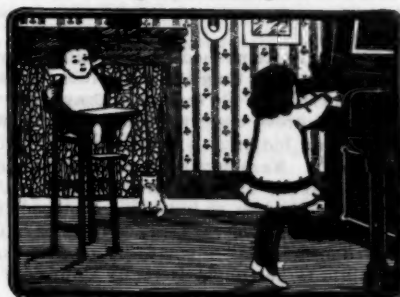
Rev. L. R. Danforth, of Rochester, distributed 300 New Year's greetings, delivering most of them personally. We are sorry to record that two weeks ago, as Mr. Danforth was returning from the house of one of his parishioners, he slipped, and injured his left side, leg and arm, beside receiving a bad shaking-up internally.

The friends of Mrs. W. T. Boultonhouse, of Exeter, will be very sorry to learn that she is in the hospital of Dr. Henry O. Marey, of Cambridge, for treatment.

Rev. A. A. Wright, D. D., pastor of First Church, Lawrence, has sent to his people a fine list of prayer-meeting topics. The series commenced Jan. 8, and will close March 4. They all bear on the general benevolences of the church, and must be stimulating both from the freshness of statement and the ground covered.

Rev. I. B. Miller, of Newfields, has hit upon a happy plan of keeping his shut-ins informed about the services of the Sabbath. A mimeograph sheet is sent out Tuesday to each ab-

Little folks take to the Epworth pianos



"My little girl used to stand on tip toes and pound the keys with her chubby fingers and make the baby go wild with delight," said the lady in the blue straw hat.

"I never tried to keep her away, but just let her alone. Now she is fourteen and she plays for the Junior League. She seems to be just naturally musical."

No wonder, she had everything in her favor. How could a little girl become a good piano player if she had not been allowed to get at the piano.

Think it over, and if it strikes you favorably, get a postal card and write us for the Epworth piano catalogue which explains a lot of things about how to get a satisfactory piano at a satisfactory price.

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sentee, containing the hymns, Scripture readings, topic, and an outline of the sermon. Beside this sheet, a second is also enclosed in the envelope, containing prose and poetic illustrations. The entire parish is thus reached every week.

Mrs. Lucy Ann Eastman, widow of the late Rev. Larned L. Eastman, died, Jan. 2, at the residence of her son, James H. Eastman, in Howard, N. H. The body was brought to Methuen for burial. Rev. W. F. Ineson read the Scriptures and offered prayer, and Rev. J. W. Adams made the funeral address. Many of those who attended the camp-meetings at Hedding thirty years ago have very pleasant memories of this earnest couple. Their voices were heard in prayer at most altar services, and they knew how to lead sinners to Jesus. Now they both rest from their labors, and their works do follow them. J. M. D.

EAST MAINE CONFERENCE

Bucksport District

Harrington.—It seemed useless to make for Harrington, Saturday night, Jan. 10, with the snow piled in all shapes and more coming; but the Discipline advises never to disappoint a congregation, so on we went. There was no danger, however, from congregations. A noted blind singer had been announced for the Baptist church that day (Sunday), and people arose early and shoveled trenches towards that church. We went there, were pressed to preach, and did so. We gathered a few at the Methodist vestry in the evening, and spoke again. No quarterly conference this trip here. Rev. E. A. Carter was handsomely remembered at Christmas time with an overcoat, a good suit of clothes, and an elegant pair of fur gloves.

Machias.—It looked as though war had been declared at Machias, snow forts being cast up in all directions. Church work is at a standstill this month. We had an afternoon quarterly conference, and found, as we had anticipated, that all were urgent for the return of Rev. E. V. Allen and family for another year. Mr. Allen has worked hard, and the climate has been rather trying to him; but the church has felt his power with God, and the whole town has come to respect him highly. The reports at quarterly conference were very encouraging.

Wesley.—Twenty-two miles "up country," by slow stage, with snow piled nearly as high as our horse on either side, made an interesting ride! Later, a rain gave us slush nearly to the knees. A meeting was almost impossible, so, in company with Rev. J. W. Price, we called upon the elderly people and officials instead. We spent one night at the home of Uncle Bucknam and Aunt Abbie Blake, old stand-bys



Deep Comfort

If you are a connoisseur in comfort, you will rave over this chair. Ask any professor of anatomy, and he will explain to you why it is so luxurious. The human body exactly fits it.

The back is wide and "dished" to receive the sitter in a half embrace. There are no slats to lean back upon, but a very broad, flexible frame. There is a rolling cushion for the head. The arms are patterned to support everything from the shoulders to the fingertips.

The seat is deep and low. It is hollowed to fit the figure of the sitter. There are long-roll, slightly pitched rockers to make a continuous, easy motion.

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of Wesley charge. Aunt Abbie has been a member of the Methodist Episcopal Church over sixty years. She served our meals upon a table over one hundred years old, made by the first Methodist minister who ever came to Wesley.

From here we pushed on through the woods to Crawford, making the first track, save one, since the storm. No service in Crawford. Dinner at Andrew Uvelly's, supper with Ralph Averil, and lodging in the home of "Mother Fenlason." Next day, on to Alexander — roads more broken, but also more drifted. Cold? My! I should say so! We were placed in the home of Geo. Berry, where we thawed out and prayed for another opportunity to preach, lest we might forget how. It really would not take us long to forget what we know about it.

Alexander.— A thinly-attended quarterly conference was held Saturday evening. Sunday brought no relief as to preaching. How the snow did blow! We visited a few homes and talked and prayed, and spent a most delightful hour at the parsonage, with the bright, interesting family of Rev. and Mrs. J. W. Price. We could not reach Cooper for Sunday evening, and as there was no road down through No. 14 to Jacksonville, we determined to try the road out to Calais, where we could utilize the old iron horse. Didn't he look strong, and weren't we glad to see him once more? One of our Bishops came "across" to the seat of Conference at Rockland "by the lower road," as he said. When asked to explain, he said: "I came by the road that is about sixteen inches lower than the old one" (it was springtime, and awfully muddy). Mr. Price and I went to Calais by the upper road, and sometimes it was very much upper on one side than it was on the other. Once my side got so high that Mr. Price refused to ride with me, and took a quiet slide off into the snow; and, not giving me any intimation of what he was about to do, I was not able to keep my seat and I went out on top of him. Snow is soft, and two men and a turned-over sleigh make too great a load for a horse to carry far in such drifts, so no harm was done. We finally "brought up" at the home of Mr. H. A. Brooks, in Milltown, and thawed out again; but I am persuaded that a month of such weather as we have had since we left our home this time, will freeze out of a man more preaching power than he can gain in three months of solid rest.

Jacksonville.— Encouraged by getting a service at Jacksonville, we pushed off from the railroad again, twelve miles to Whiting village, in a snowstorm. But it was warmer, else it could not snow. What a beautiful phenomenon a snowstorm is, after all! Mr. Bowles wished for a camera a dozen times. We shortened our route by crossing a lake. We had a good dinner, and made several calls at Connecticut Mills, on our way, and, to our surprise, more than sixty people greeted us at Whiting village for preaching service. All parts of Rev. S. M. Bowles' charge are very anxious to retain his services for another year. He is a faithful pastor and a more than ordinary preacher for his years in the ministry. Five persons have been converted here since our last visit, and some \$30 has been expended on improvements.

Edmunds.— This is a difficult field to cultivate, but Rev. C. H. Bryant and wife seem very happy in their work, and are winning the hearts of the people. We rested over Sunday in the "Methodist hotel," kept by Mr. J. R. Higgins. We made from twenty to twenty-five miles over bad roads behind Mr. Bryant's fine black stepper, and preached twice. The evening service was largely attended. Little Irvine

Higgins (grandson of J. R.) helped lead the singing with his cornet. We shall hold the quarterly conference at the time of the Association, Feb. 15-16.

Odds and Ends.— Lester Strout, Sunday-school superintendent at Millbridge, reports high-water mark in attendance the last Sunday in December, over 90 being present.

Rev. Robt. Sutcliffe reports 6 adults received in full, Jan. 17, and the Epworth League bracing up again.

Rev. M. S. Preble writes from Orland: "Lots of good people out here, and we love them. . . Church was packed for Christmas concert. . . Pastor's family generously remembered, the pastor receiving a purse of \$11."

Bucksport Seminary has a good lap over the 100 students this term, but the very cold weather is rendering expenses heavy. President Bender is still hunting money, and is hopeful. The business college is flourishing.

FRANK LESLIE.

Bangor District

Hodgdon and Linneus.— The first of the fourth quarterly conferences was held here in a snowstorm. Sunday morning the snow was deeply drifted, with more coming. There was a small audience. In the afternoon we were to preach at Linneus, five miles away. The pastor's courageous little horse took us there through many drifts. There was no service. The elder was glad of a comfortable haven for the night at the fireside of Mr. George Stewart, of Linneus. The work of the charge is in a prosperous condition. Rev. J. T. Moore is devoting himself to the work. A great convenience has been added to the parsonage in the shape of a fine well of water. As the same rule as formerly is to be applied in these items concerning quarterly conference votes of invitation, etc., nothing can be said concerning another year here.

Houlton.— There was an unusually large attendance at quarterly conference to transact the business of the fourth quarter. The report of the pastor showed that 9 probationers had been added during the eight months of the Conference year, and that there had been no deaths among the membership of the church. A parsonage has been erected and partially completed at a cost of about \$2,000. The report of the Sunday-school superintendent, George H. Wiggins, was an interesting one. The school has a large membership and average attendance of nearly one hundred. The Epworth League is doing good work, and is a great aid to the church along both spiritual and financial lines. The financial condition of the church at the present time is superior to that of any previous year.

On May 17, 1903 — that date being the first anniversary of the terrible fire which not only left the society without a church home, but also rendered over twenty Methodist families homeless — a new church was dedicated. Too much praise cannot be given the pastor, Rev. John Tinsling, for the untiring and self-sacrificing efforts which he has put forth during the past two years in connection with rebuilding the church edifice and the procuring of the funds for that purpose.

Monticello.— Very cold. The quarterly conference was small, but hopeful and helpful. Services have recently been very much broken by the many storms, but all parts of the work are in an encouraging condition. The pastor's wife was well remembered with Christmas presents, one of them being a fine fur coat. Rev. B. W. Russell is held in the highest esteem

At the North Pole

Hale's Honey of Horehound and Tar is not used, but wherever there are people who suffer from a cough or cold Hale's Honey is used with confidence of its curing quickly. Ask your druggist. He sells it.

Pike's Toothache Drops
Cure in One Minute.

by all. Good must result, if not always at once apparent, from true Christian living and faithful gospel preaching.

Fort Fairfield.— Most excellent success has marked all departments of the church work. The meetings begun at Stevensville some time ago have resulted in several conversions. A new appointment has been arranged at a school-house three miles away, and the pastor preaches also on alternate Sunday mornings in the Union Church at Koble. Surely no pastor at Fort Fairfield has need to fear fatty degeneration of the heart from lack of exercise. The best of harmony and good courage prevail in the church and society.

Easton.— A most excellent and representative quarterly conference was held here, with good reports from the work. A Junior League and an Epworth League have been organized at Sprague's Mill. It seemed to be the prevailing opinion that this had been the best of the three years of the present pastorate. The great need at Sprague's Mill is a new church. We sincerely hope the near future contains a good building for this people.

Presque Isle.— Pastor Smith is working this great territory faithfully. The class-meeting at the village is growing, and is probably the largest regular week-night service held in the town. How badly we need a church building here! What blessing would come to the people if only a larger portion of the increasing wealth were laid upon the altars of God for the furtherance of His work! The meetings conducted by Evangelist Shaver accomplished great good. "Certain fellows of the baser sort" did not enjoy Evangelist Shaver's strong trinitarian doctrines of salvation by faith in a divine Christ only, but to as many as "receive Him" He still gives "power to become the sons of God," and many were saved.

Limestone.— Rev. C. L. Hatch is faithfully continuing his work. The church here has suffered from removals, but those who remain must close ranks and push the battle to victory.

Caribou.— The fourth quarterly conference reports showed a year of marked advance on all lines. The finances were never in better condition. The Epworth League has taken on new life. During the year nineteen have expressed a desire to lead a Christian life. A unique feature of the quarterly conference was that the written reports of the officers and societies of the church and appointments of committees were read in the public congregation, a large number of the members and parishioners being present. The program was saved from monotony by being interspersed with special singing of solos and quartets. Would not many of our people be more intelligent helpers if they knew what is done in quarterly conference?

BRIGGS.

MAINE CONFERENCE

Lewiston District

Gorham, N. H.— We were with this people on Jan. 17, and the weather was of the common kind — very cold and blustering. Mrs. Kennison has endured a painful operation, and was very poorly, but it is now hoped that she is on the road to recovery. Special meetings have



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been held, in which neighboring pastors have assisted. There have been some clear cases of conversion. The Sunday-school and League are doing finely; the latter has an average of 18 at its devotional meetings. Eleven *Epworth Herald*s are taken. Finances are in good condition, and benevolences are looked after. The people have been very kind during the sickness of the pastor's wife. Not only was this shown at Christmas time, but at other times in substantial ways. The return of Rev. E. W. Kennison for the third year was unanimously requested.

Berlin, N. H. — We were with this people on the evening of Jan. 17. Miss Totten, a deaconess from Portland, had been assisting the pastor for a week, and was to continue another. We had a full house, and one young couple, just married, remained to say, "Pray for me." Rev. C. C. Whidden is abundant in labors. A "Brotherhood of St. Paul" has been established, with 30 members. About fifty are studying the life of Christ. The Sunday-school, under the superintendency of Mr. Jewell, is very flourishing and has an average of 75, with a Home Department and Cradle Roll. During the last quarter the school raised more than \$12 for missions. Thus the people are showing their appreciation of the generous appropriation made to this church. During the year the school will raise, for all purposes, \$200. The League and Junior League are doing well. The class-meetings are seasons of interest. Several have recently joined by letter. Finances are in good condition. The Nehemiah Guild is looking after the church and parsonage debt. The parsonage has a new coat of paint. A Gentlemen's Club has been formed in the city, which is actively engaged in promoting civic righteousness. Under its auspices Rev. C. C. Whidden recently gave a Sunday afternoon temperance address to a large number of men in Clement's Opera House. Under the auspices of this club a fine course of six lectures — costing \$1,000 — has been arranged. The late Gen. Gordon, whose daughter lives here, gave a lecture of thrilling interest.

Scandinavian Mission. — The pastor, Rev. A. M. Hanson, is an agent for one or two steamboat lines, and is in correspondence with the superintendent of the Immigrants' Home in Boston, and so is ready to welcome and assist any of his people who come to Berlin, or any who are returning home. In a recent conference with him and his wife we were convinced that the Mission is in excellent hands. He is teaching English to an evening class. The Sunday school has an average of 20; and this small school raised \$4 the last quarter for missions. The League has 32 active members. The class-meeting average is 13. Recently, one has joined in full, and others will do so soon. The chapel is insured for \$500. The advance in the missionary appropriation is fully appreciated.

North Conway, N. H. — Very full reports were given at the quarterly conference. The pastor, Rev. C. L. Banghart, has made 500 calls up to Jan. 24. The Sunday-school has not been so prosperous before since 1893. It is growing finely in every respect. Five copies of *Zion's Herald* are taken. The pastor has sold six year-books. Fifteen new families have been added to his visiting list. Extra meetings have been held, with a good interest. A purse of \$15 was given the pastor at Christmas time. The Epworth League has been formed with 14 active and a large number of associate members. On the property \$108 has been spent. A Ladies' Circle has been formed.

Conway, N. H. — This is Rev. T. P. Baker's sixth year on this charge, and they have been very pleasant and prosperous ones. The people want him another year, but he is in doubt. If he goes, some all-around man must come, and some other charge will get an able and growing man. That he felt called of God to preach the Gospel is evident when it is known that he was receiving \$500 a year more in journalism than he has ever received in the ministry. The two Sunday-schools have an average of 94. At the Centre the attendance, on Jan. 24, was 48. Congregations are good; the finances are in excellent condition; the benevolences

are looked after and will probably be met in full. Ten copies of *Zion's Herald* and six of the *Epworth Herald* are taken. The League is flourishing and has sent \$5 to the Deaconess Home in Portland. The class in Bible study is doing well, and the catechism is taught. The Ladies' Circle is very efficient. The pastor has preached on the principal benevolences, and barrels and other devices are provided for the encouragement of systematic giving. The parsonage woodshed holds a good supply of dry hard wood, and action was taken for a supply next year. Thoughtful officials! Let others take notice! Mr. Davis, the recent chorister, and his wife, have received fine testimonials and a pleasant reception. The Juniors have paid for outside windows for the parsonage. The Brooklyn Hospital has been remembered, and the collection for General Conference expenses has been taken. At both parts of the charge the Home Departments and Cradle Rolls are in good condition. Rev. C. L. Banghart has assisted in special services at the Centre. A purse of \$30 was presented to the pastor at Christmas. Each member of the Cradle Roll received a present. Fine idea! Those mothers will have an interest in the school. See?

Bethel. — The prayer service on Friday evening, Jan. 15, was tender, and many references in prayer and testimony were made to the great affliction. Saturday, the 16th, was cold and stormy, but the late pleasant home of Mr. Bisbee was crowded with a tearful audience at the funeral service. There was a profusion of beautiful floral offerings. The elder and the pastor of the Congregational Church assisted Rev. F. C. Potter in the service. The burial was at West Paris. The day before, this pastor rode twenty-one miles and back to attend a funeral. This is circuit work indeed. The pastor has had 16 funerals and 7 marriages up to this time. Monday, Jan. 18, we returned for quarterly conference. Special services have been held, and a few have been clearly converted; congregations are excellent; the Sunday-school is graded; there is a fine class studying the life of Christ; there is a Home Department and a Cradle Roll. The Sunday evening service has an attendance of from 40 to 60. The League has a membership of 37, and the Junior League is doing a good work. In improving the property \$225 has been spent. The pastor and family much enjoy the new furnace. Finances and benevolences are carefully looked after. Three hundred calls have been made over a great territory. This pastor will be his own successor. The Ladies' Aid is a very helpful organization.

Intervale, N. H. — Here is another parsonage made comfortable, even this winter, by a new furnace. The intense cold and frequent storms have interfered with church attendance, but things are moving smoothly and pleasantly, and the spiritual indications are excellent. The pastor is encouraged because a few have manifested their purpose to become Christians. New stone steps have been placed in front of the church, and the parsonage has been painted, etc., the total cost of improvements being \$250. Rev. George C. Andrews says that he has four things that are number one — air, water, scenery and people. He was unanimously invited to return.

Baldwin and Hiram. — Wednesday morning, Jan. 27, we found out what people mean by the wind "sucking" through the Notch. By night it reached this charge; but a sufficient number to do the business came out in the afternoon, and in the evening the pastor drove us to Hiram; but the wind was so high and the roads so drifted that the church was not opened. On Thursday evening a few came out to a preaching service. Things are moving well. Rev. Felix Powell assisted in special services. The two schools have an average of 51; one has been converted; 7 have joined by letter this year. New horse-sheds have been erected, the church and parsonage have been repaired, and new furniture purchased — all costing \$300. A few *Zion's Herald*s are taken, and the pastor is pushing for more. Finances are in good condition. Rev. J. M. Potter will be his own successor.

Miscellaneous. — Three sermons, a League

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service, and a quarterly conference, with twelve miles' ride, on Jan. 24, made a full day.

Wasn't that sitting-room of Mr. Tasker's at Intervale, with the blazing open fire, a pleasant place for a quarterly conference?

And isn't the same true of Paul Laberta's at Hiram, where we are writing these notes?

And didn't that forest of evergreens, bejeweled with ice, glistening in the sunshine, look like a fairyland up in New Hampshire?

There will be no postponement of our Conference session, and so we simply must *hustle*.

Personal. — Rev. Messrs. Powell and Potter both took their wives from New Jersey. If these are samples, then Maine will welcome any number of New Jersey girls. A. S. L.

Portland District

Alfred. — Union meetings were held during the Week of Prayer, followed by special revival services at the Methodist Church. One young lady requested prayers, and she was about the only unconverted person who attended the meetings. The weather? Well, what shall I say? In fact, it seemed bewildered and demoralized, yet much excited and extremely fickle. It hailed, it rained, it snowed. The wind howled, then all was silent. The temperature of the atmosphere resembled a hooked landlocked salmon, first leaping into the air, and then diving into the depths. It ranged from 40 degrees above zero to 23 below, and covered the distance from one extreme to the other before "Old Prob" had time to get his boots on, or could even guess "what next." New England weather this winter is about as uncertain as who our new Bishops are to be, notwithstanding *Zion's Herald's* group picture of nominees, which was so reassuring to the church that we have first-class material in stock, and lots of it. Now to resume: Rev. and Mrs. W. H. Varney were recently the victims of a donation party, leaving in money and goods the value of \$50. The whole affair was unique and fraternal, being suggested by a lady of the Congregational church, who canvassed the families of her own society who responded most heartily, while our people were only too glad to contribute. The long sickness of Mrs. Varney, necessitating much extra expense, prompted the good people of Alfred to give our pastor and his wife this benefit. Mrs. Varney is now about the house apparently on the road to perfect health. Four members of her Junior society have recently decided to be Christians.

Sanford. — The parsonage has practically been a hospital for several weeks. The grippé has prevailed, and Mrs. Hamilton and the six children have been under its dominion. The interest in church work is good. Out of a membership of 80, the average at class during the last quarter has been 22. The Junior League

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under the direction of Mrs. Hamilton, numbers 34; average attendance at the meetings, 20. Several persons were converted during the special services and have joined on probation. An automobile plant is the newest enterprise in this village of industry. The general manager comes from Massachusetts, is a Methodist, and works at it. While we despise bigotry, and could heartily unite with any evangelical church were we to move into a town having no Methodist society, still we honor the man who will find his own church, though it be on the "back street around the corner," with its handful of worshippers, overshadowed by some wealthy, influential society. To that church he comes as a benediction, and is honored by all for his fidelity to his own; but if for policy's sake he slights his old denominational mother, seeking to be adopted by another with more wealth and larger influence locally, he loses his own self-respect and the genuine appreciation of his foster-mother.

South Berwick.—Weather conditions at the time of our revival meetings here were most unfavorable, yet one lady found her way into the kingdom; and, being a wife and mother, who can estimate the value of the work wrought directly and indirectly if she never swerves from duty? The pastor, Rev. J. H. Roberts, continues the special work. Here is a man who plans to average twenty-five pastoral calls each week, and accomplishes it; and but few men, if any, put more hours into solid study than he, bringing a brand-new sermon to his people every Sunday morning. B. C. W.

NEW ENGLAND CONFERENCE

Boston District

City Point.—Since Jan. 1, 17 have been received on probation, and 2 in full by certificate. The Sunday-school has been reorganized, with over 40 per cent. increase in attendance. Dr. U. S. Baketel gave fine addresses last Sunday. The Epworth League is growing in interest and grace. The Boston Circuit League meets here Feb. 11. The vested choir of boys and girls (twenty-four voices) is a great success. The outlook is hopeful. Rev. John R. Cushing is the pastor.

Cambridge District

Day of Prayer at Lasell.—The Day of Prayer was an occasion of unusual interest in Lasell Seminary. At the morning service Rev. P. S. Henson, D. D., pastor of Tremont Temple, Boston, preached a sermon of great power. His experience as the master of a girls' school many years ago peculiarly fitted him to adapt his sermon to the needs of his hearers. His cheery face, his sympathetic voice, and his vivid illustrations, all combined to make the sermon one long to be remembered. In the afternoon Rev. C. H. Stackpole, of Melrose, preached a masterly sermon on "The Great Salvation." While the theme was an old one, the sermon was full of freshness and vigor. In the evening the service was under the direction of the Christian Endeavor Society, with Miss Emma Mae Chisholm as leader. After the evening service inquiry meetings were held in several class-rooms, with many earnest students in attendance.

Cambridge, Epworth Church.—The Conference year has shown good progress under the pastorate of Rev. W. N. Mason for the sixth year. The Sunday-school shows good attendance. Prof. Joseph R. Taylor has a normal class of great interest, and from this class teachers are drawn as they are needed. The Epworth League, with H. L. Crowley as president, has greatly increased its membership, which is now 121, with an average attendance of 65 at its devotional meetings. The League is

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GREAT February Discount Sale

We propose to double our business for this month, and with that one purpose in mind we have inaugurated the greatest value-giving event ever known in the history of Dry Goods Retailing. The extraordinary values we are giving, combined with our most liberal discount offer, will make this sale the biggest trade inducement ever offered by any Department Store in all New England.

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active and loyal to pastor and church. Recently 8 persons have been received into full membership, 1 by letter, and 1 on probation. The church makes a heroic struggle in its finances. The pastor is invited by a unanimous rising vote to return for the seventh year. He has not fully decided whether to remain or go to a new field.

Hudson.—At the fourth quarterly conference the pastor, Rev. A. H. Herrick, was unanimously invited to return for another year. The work of the church is in a prosperous condition. The missionary collection will amount to \$290—an increase over last year of \$30. The extra Preachers' Aid collection amounts to \$237, and the full apportionment of \$45 is raised for the regular collections. The spiritual interests of the church are in good condition.

Lynn District

Ipswich.—The fourth quarterly conference, held Jan. 18, found pastor and people happy in each other's fellowship and the church work in a normal condition. Conversion's occur not infrequently. With the Epworth League in as vigorous a condition devotionally as at any time since its organization—a fit introduction and prelude to the general service and a joy to pastor's heart; a well-attended "Children's Church"—the Junior League revised—meeting directly at the close of Sunday-school; a Sunday-school, with an "attendance contest" in full swing and interest rising; a Ladies' Society accomplishing almost impossible things in financial and social lines, to say nothing of the Boys' Club, the W. F. M. S., and the Standard Bearers, each trying, if not succeeding as as church and pastor desire, to meet the need well for which it was organized, this splendid church in historic old Ipswich keeps in the van of the church life of the community leading the host. The average audiences, as of old, are nearly double those of any other church in the town. With the bill for repairs and painting of church paid, and indications that the benevolences may reach about high-water mark, it looks as if the resources of the church were boundless. It is understood that a memorial window is later to be placed in the church in honor of the lamented Frederick Willcomb. The annual deficiency, which bade fair to be unusually large, is seriously affected by a "January thaw," superinduced by the consecrated personal work of N. Rawson Underhill, and doubtless every bill will be paid by Conference time. The pastor and family received a purse of gold at Christmas. A unanimous invitation to return for the third year makes it possible for the pastor, Rev. Arthur Bonner, to announce that he is not a candidate for another church at present.

Springfield District

Day of Prayer at Wilbraham.—The Day of Prayer at Wilbraham was full of interest and profit. Rev. Charles E. Davis gave an inspir-

ing address in the morning, and in the evening Rev. E. M. Antrim, of Springfield, led a special meeting for the young women, and Roy E. Clark, Y. M. C. A. secretary at Bridgeport, Conn., an active alumnus of recent years, conducted a service for the young men. The general participation of the students, with the earnest personal work of teachers, always makes this a fruitful anniversary at Wesleyan Academy, and this year was no exception.

Holyoke Highlands.—The revival services under Miss Frost and Miss Simpson are sweeping everything in their course. Fully 60 have already committed themselves to the Christian life, and many more are deeply moved. Persons from ten to fifty years of age are yielding to the call of God, and are being gloriously saved. The church was packed Sunday evening. The meetings will continue through the week. F. M. E.

Worcester and Vicinity

Worcester, Webster Square.—A turkey banquet, music and addresses were the features of the 43d anniversary of Webster Square Church, which was celebrated on Thursday night, Jan. 28. Nearly four hundred were in attendance, among the number being representative laymen of Worcester Methodism. There was a reception in the auditorium, beginning at 7 o'clock and lasting half an hour, after which the company descended to the vestry and took places at the banquet tables. The banquet was prepared by the men of the church and served by them, and was highly enjoyable in every respect. The decorations in auditorium and vestry consisted of flowers and festooning. Deputy Sheriff James Hunt presided. Grace was said by Rev. A. G. Todd, pastor of Bethany Congregational Church.

After the banquet prayer was offered by Rev. L. W. Adams, of Marlboro, a former pastor. The Webster Square quartet, comprising Miss Clara I. Milliken, soprano, Mrs. Leonard Tinkham, alto, Leonard Tinkham, tenor, and Hubbard Cather, bass, then sang, to piano accompaniment by Raymond Robinson, organist. Dr. J. O. Knowles was introduced, and gave an outline of the history of Methodism in Worcester, in which he pointed out that it began with a class at Webster Square early in the last century. Rev. J. L. Risley, of the Millford circuit, was the first preacher. Work was later started where Trinity Church now stands, and then in 1800 the Webster Square Church was established as a separate charge, and Rev. Daniel Dorchester was sent as the first pastor.



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Following Dr. Knowles, Andrew Dreghorn, basso, sang, "I need Thee every hour," with variations, and was promptly encored. Rev. Dr. W. T. Perrin spoke interestingly on the "Factors Essential to Success in the Church." His conclusion was as follows: "Truth, life, love. We may have other things, but these are the essentials for the church's prosperity and these are what we must bring to the community. A few merchants may seem to get along for a time by the use of trading stamps and chromos, but when the community sees that it is paying for the stamps and the chromos they stop them. A church may try that sort of thing for a while, but the community will soon find it out. Unless a church brings real values, that which the people ask for, the people will soon find it out. When the people get what they want that church will prosper. May this church be that church." Miss Grace Fulton, daughter of Rev. J. W. Fulton, of Coral St. Church, sang, "Good-by, Sweet Day," and in response to an encore she rendered "Rock of Ages." President Hunt very felicitously introduced Hon. Joseph Walker, the last speaker, referring to him as the "gray eagle of Massachusetts"—as he used to be called—and saying that if there were more men of his stamp in Congress, the people would not hear so much about graft and dishonesty. Mr. Walker's address was very bright and entertaining, and elicited frequent applause. His experiences in the city government, the State legislature and Congress enabled him to speak freely about men and measures in which his hearers were deeply interested. Among the good points he made was the following: "As I look over this body of men, and think of the church in this city, I said to myself if you take out of Worcester all the membership of the churches, take them right out of the city, with all their faults and shortcomings, and admitting the worst that is said of them, you cannot find remaining one-quarter as many good men as went out. I know members of churches and those who are not, and you will find that the great leaders of this country in every walk of life, are essentially honest, downright, humble-minded Christian men. The Bible says that the righteous shall inherit the earth, and I have proved that in the cases of Worcester men a score of years ago. The same is true of men all through the United States. They are God-fearing men, they are prayer-meeting men."

A. S. G.

CHURCH REGISTER

HERALD CALENDAR

New Bedford Dist. Min. Asso. at Middleboro,	Feb. 8-9
Bucksport Dist. Asso. (Eastern Div.) at Edmunds,	Feb. 15-16
Providence Dist. Min. Asso. at Embury Church, Central Falls,	Feb. 15-16
Augusta Dist. Conf., Livermore Falls,	Feb. 29-Mar. 1

CONFERENCE	PLACE	TIME	BISHOP
N. E. Southern,	New Bedford,	Mar. 23,	Goodsell
Eastern Swedish,	Brooklyn,	" 24,	Foss
Vermont,	Montpelier,	" 30,	Fowler
Maine,	Rumford Falls,	" 30,	Vincent
New England,	Springfield,	Apr. 6,	Goodsell
New Hampshire,	Manchester,	" 6,	Fowler
East Maine,	Pittsfield,	" 6,	Vincent
New York,	New York,	" 6,	Andrews
New York East,	Brooklyn,	" 6,	Foss
Troy,	Gloversville,	" 6,	Cranston

DEDICATION AT ANTRIM.—The people of this society (Rev. J. E. Montgomery, pastor) held their last service in their old church on Sunday evening last, Jan. 31. They will hold no service Sunday next, as moving will be in progress; but on Sunday following they will occupy their new church. Dedication will occur Tuesday, Feb. 9, with appropriate exercises. Rev. L. B. Bates, D. D., of Boston, will deliver the dedicatory sermon in the afternoon, and Presiding Elder Hitchcock will have charge of the services and preach in the evening.

W. F. M. S.—The regular meeting of the Executive Board will occur Wednesday, Feb. 10, at



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10 a. m., in the Committee Room, 36 Bromfield St.

MARY LAWRENCE MANN, Rec. Sec.

METHODIST SOCIAL UNION — STATESMEN'S NIGHT.—Monday, Feb. 15, at Tremont Temple. Reception, 5 p. m.; dinner, 6 p. m. Speakers and guests: Governor John L. Bates; Congressman Charles Q. Tirrell, ex-Gov. J. Q. A. Brackett, Hon. George R. Jones, president Massachusetts Senate, Louis A. Frothingham, speaker Massachusetts House of Representatives, President Wm. E. Huntington of Boston University, and the faculty and students of Boston University School of Theology.

Ticket exchange and sale for members only, opens Monday, Feb. 8, at 9 a. m., in Tremont Temple ticket-office. Single tickets, \$1.50. Public sale opens Thursday, Feb. 11, at the same hour and place. All seats reserved. Early purchase is advised.

C. H. J. KIMBALL, Sec.

YOUNG PEOPLE'S RALLY.—There will be a grand Young People's Rally at Temple St. Church, Boston, Wednesday evening, Feb. 10. Reception at 7. Miss Carrie Barge, W. H. M. S. organizer for young people, will be the speaker. Music and refreshments will be provided.

Marriages

ROBERTS — McLEOD.—At the City Point Methodist Episcopal parsonage, South Boston, Jan. 20, by Rev. John R. Cushing, Benjamin Roberts and Frelove A. McLeod, both of Boston.

FALT — HOLMES.—Jan. 27, by Rev. John R. Cushing, Blakesly T. Falt and Anna Holmes, both of Boston.

The Infant

takes first to human milk; that failing, the mother turns at once to cow's milk as the best substitute. Borden's Eagle Brand Condensed Milk is a cow's milk scientifically adapted to the human infant. Stood first for forty-five years.

WESLEYAN HOME.—The annual meeting of the Wesleyan Home corporation will be held at 36 Bromfield St., Boston, Tuesday, Feb. 9, at 2.30 p. m. A full attendance is earnestly desired, as business of importance concerning the disposal of the Home will be considered.

CLEMENTINA BUTLER.

A National Appeal

The following appeal has been issued from Washington in behalf of the American Bible Society, signed by eminent public men from all sections of the country:

The American Bible Society for nearly eighty-eight years has pursued its single aim of circulating the Bible without note or comment in this and all lands. For this purpose it has been concerned in securing translations of the Scriptures in nearly one hundred languages. It sustains a close relation to the Christian churches of the United States as the ally and helper of their mission work at home and abroad, and as such deserves and receives their support. But, in addition, the effect of its labor has been very marked upon our whole civilization. To have circulated, as it has done, 72,000,000 Bibles, Testaments or portions thereof, is to have powerfully contributed to the moral health of the world. The social fabric of modern states has no surer foundation than the Bible, especially in a republic like ours, which rests upon the moral character and educated judgment of the individual. No thoughtful man can doubt that to decrease the circulation and use of the Bible among the people would seriously menace the highest interest of civilized humanity.

Inasmuch as the work of the Society is in danger of being seriously crippled from lack of funds, its appeals for aid should meet generous response from all who love American institutions. We owe a debt to the Bible which can be partly paid now by carrying forward this great undertaking with increased vigor.

Theodore Roosevelt, Grover Cleveland, Melville W. Fuller, John M. Harlan, David J. Brewer, L. M. Shaw, James Wilson, George B. Cortelyou, John Hay, John W. Foster, William P. Frye, John T. Morgan, H. C. Lodge, Thomas R. Bard, F. M. Cockrell, R. A. Alger, John Dailzell, Sereno E. Payne, John S. Williams, W. J. Bryan.

PUBLISHER'S COLUMN

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CHURCH AND SCHOOL
FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

OBITUARIES

"From the dust of the weary highway,
From the smart of sorrow's rod,
Into the royal presence,
They are bidden as guests of God.
The veil from their eyes is taken,
Sweet mysteries they are shown;
Their doubt and fears are over,
For they know as they are known."

Wheeler.—Rev. Zimri B. Wheeler was born in Calais, Vt., Sept. 7, 1829, and died at his home in Woodbury, Vt., Dec. 14, 1903, aged 74 years.

The immediate cause of his death was blood-poisoning, occasioned by heart weakness and a congested artery in the left leg. His last days were days of intense agony of body, but his anchor held and his triumph was complete. He spoke with the fullest confidence of hope of glory, and was permitted some most cheering visions of the home beyond and reunion with the loved ones gone before. He wished that his people should have as his dying message the clear statement that the religion he had preached for thirty years stood by him when the crisis came. When it was suggested on a given Sunday morning that he would never preach another sermon, he said, with considerable vigor: "I am preaching the greatest sermon now that I have ever preached in my life."

Mr. Wheeler was a man of strong native powers, and was possessed of a generous, loyal, loving heart, which went out not only to his family and friends in true and constant devotion, but to the church of his choice, to the citizens of his town whom he often served in official capacity, and to his country, for the redemption of which he gave soldier service during three full years of war.

He was one of a large family, his father being one of the early settlers of the town of Calais. He was twice married—first to Miss K. Amelia Cook, in 1852. To them were born three sons and three daughters, only two of whom are now living. In 1880 his first wife died, and the next year he was married to Mrs. Stella M. Howard, of St. Johnsbury, by whom he had one daughter, Faith E., who is now with her mother in Hardwick.

Mr. Wheeler had a license as a local preacher for about thirty years, and had for most of the time been regularly engaged in ministerial work. When a Methodist Episcopal Church was organized in Woodbury, in 1879, under Presiding Elder W. D. Malcom, Mr. Wheeler was at once engaged as supply pastor. In other years he served at Granville and Hancock, several years at East Elmore, and another full term at Woodbury, and died during a third term of service in his own town. He was devoted and persistent in the Master's work, carrying it upon his heart to the very last.

His war record was a remarkable one. He entered the service as a three years' man in July, 1862, and was mustered as corporal in Company I, 1st Artillery, 11th Vermont Volunteers, the regiment being in command of Col. James M. Warner. He was engaged in at least fifteen of the hard-fought battles of the war, such as Spotsylvania, Cold Harbor, Winchester, Cedar Creek, and Hanover Court House. At Cedar Creek he was ruptured and taken prisoner, but made good his escape, and was honorably discharged in July, 1865, after all hostilities were over. Now for him there is rest after the long conflict, and endless life with those on the right hand.

His funeral was attended at Memorial Hall (G. A. R.), Calais, Vt., Dec. 16. Rev. J. A. Dixon officiated, assisted by Rev. C. H. Coolidge, of South Woodbury. The writer regretted his in-

ability to be present on account of prearranged district work. J. O. S.

Spaulding.—Mrs. Maria Spaulding, widow of Rev. Erastus Spaulding, went up to God from Millbury, Mass., Dec. 2, 1903.

What in justice can be said of a life of seventy-five years, nearly all of it spent in the living activities of the church of her choice? It is difficult to separate her in my memory from her husband, "Father" Spaulding. They were always together, always side by side at church, at prayer-meetings, and at all social gatherings. She was a helpmate indeed. I became acquainted with them when stationed at Trinity Church, Worcester, in 1874. The great church was groaning under a debt of \$65,000, \$20,000 of it in discount notes. They were people of some means. Father Spaulding saw little hope of deliverance, but Mrs. Spaulding had great hope. She so encouraged and strengthened her husband's generosity and faith that he made an inspiring subscription early in the



MRS. MARIA SPAULDING

struggle. This cheerful, hopeful spirit was manifest in all her relations to church work.

She had a large, commanding presence and a smiling countenance, always imparting a helpful influence to the pastor's wife in her frequent visits to the parsonage. These were characteristic traits all through her long and useful life. She was an intelligent reader of ZION'S HERALD and of good books, a faithful mother, "looking well to the ways of her household." "A woman that feareth the Lord, she shall be praised." V. A. COOPER.

Sanborn.—Elon A. Sanborn passed to his reward from his home in Lowell, Mass., Dec. 4, 1903, after a long and severe illness.

Mr. Sanborn came to the city of Lowell some fifty-six years ago, and has been very prominent in business and political circles. During the Civil War he was actively engaged in the city government. For forty-two years he was with the Massachusetts & Prescott Mills corporation, being overseer for a long time. He was always highly esteemed by all who labored for him, and was greatly respected by his numerous friends. He was a man without an enemy. He loved much and was much loved. He joined St. Paul's Methodist Episcopal Church some twelve years ago, while Rev. Charles E. Davis was pastor. In the church he has been a great favorite with all. He was a good friend, a helpful companion, a true Christian.

His last days were those of rapid development in the deep things of God. As he grew weaker in the body he grew strong in the Lord and in the power of His might. A visit with him was to spend a space on the border-land. His conversation was in heaven. Nothing appealed to him so much as God's goodness and his Saviour's love. In moments of mental weakness he always thought that he was away from home, and his one desire was to return. He has at last gone home. As a little child would fall asleep in its mother's arms, so this ripened soul fell asleep at daybreak on that Friday morning, and he "was not," for God had taken him.

He leaves behind him a wife whom he married fifty years ago last March, and with whom he has lived all these years in the sweetest and most blessed of relations. She was faithful to him to the last moment of his life. No one knows save herself and her Lord how many were the anxious, sleepless hours, and what were the cares of those last months; but uncomplainingly and lovingly she cared for him till he slept himself away. Besides his wife he leaves two sisters—Mrs. J. T. Greer, of Ohio, and Mrs. Aaron Brown, of Lowell. Rev. Dr. F. K. Stratton, of Wakefield, assisted the pastor, Rev. G. H. Dean, at the funeral service. G. B. D.

Allen.—Mrs. Achsah Kingsley Allen was born, August 10, 1801, in Barre, Vt., and died in Stowe, Vt., Oct. 30, 1903, aged 102 years and 2 months.

It is seldom one lives to see a hundred years, and when one lives beyond that, it seems fitting it should be given more than a passing notice. We know but little of her early life, except that it was passed amid hardships and privation incident to those early times, when only by hard work and the strictest economy the people were able to obtain the mere necessities, and she early formed those habits of industry and frugality which were marked characteristics of her after life. She possessed remarkable courage and perseverance, never shrinking from anything she considered her duty. She was kind and generous almost to a fault, ever ready to help those in need or suffering as far as her time and means allowed. She had the sole care of her aged mother for several years, with only her hands and a strong will for their support, which care required labor, patience and self-sacrifice, as her mother was totally blind for more than seven years before her death, which occurred in May, 1855, in her 98th year. After her mother's death she married Mr. Eliakim Allen, of Waterbury Centre, Vt., and lived with him until his death, and afterward lived alone for several years.

Mrs. Allen was an active and zealous member of the Methodist Episcopal Church a large part of her life, until feebleness and the infirmities of age compelled retirement. Her faith in God ever remained strong, and she was always ready to talk of His goodness and her assurance of His care and protection. Often when clouds seemed darkest she would repeat these words: "The Lord will provide," with the confidence of a little child. During the last five and a half years of her life she was in the home of her niece, Mrs. Cornelia Seaver, of Stowe, Vt., who cared for her, with the assistance of other relatives, until, after long, weary waiting for the summons to "come home," she passed on to meet the loved ones on the other side and the Master whose faithful servant she had been so many years.

The funeral services were held at the Methodist Episcopal Church in Stowe, Vt., Rev. D. L. Evans, the pastor, officiating. "Blessed are the dead who die in the Lord." M. P. P.

Will New York Christian Advocate please copy?

Price.—Arthur Wellington Price, only son of Rev. and Mrs. Jacob W. Price, was born in Agawam, Mass., May 8, 1876, and died at Carmel, Me., Jan. 9, 1904, aged 27 years.

His early education was obtained at home and in the public schools. At the age of thirteen he entered Ricker Classical Institute at Houlton, Me. Subsequently he attended the East Maine Conference Seminary, from which he graduated with high honor at the age of seventeen. One year later he entered Wesleyan University at Middletown, Conn., graduating at twenty-two and receiving high rank as a scholar. During these school years he earned several scholarships, and received prizes in oratory and mathematics. He immediately entered the University of Maine Law School as a student, and was appointed instructor in English at the University. On his graduation, and admission to the Penobscot Co. Bar, he

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was chosen as instructor in the Law School. His examination at the bar is recorded as being of a high order.

Mr. Price opened an office in the city of Bangor, with promise of a large practice and a successful career, but failing health put an end to all this, and he went home to finish his earthly career in physical blindness and other infirmities. He survived for two years, hoping and fighting for health.

Arthur accepted the Lordship of Jesus while a student at Houlton, and was received to membership in the church by Rev. C. L. Haskell. His life in the church was hearty and vigorous. He always held membership wherever he lived, and bore evidence that he was in the church for service. His interest in Sunday-school and Epworth League was marked, while the class-meeting was a delight. He also had a warm place in his heart for the Y. M. C. A. He was given a local preacher's license at the age of eighteen, and did some excellent service while in college. He held a license at the time of his death, and often said, during his sickness: "If I get well, it will be to preach the Gospel."

He bore his tedious sickness with great fortitude and patience. He made no complaint, and would allow none made for him. At each Christmastide he would say: "This has been the best year of my life." His parents have been as brave as he—never questioning the kindly providence of God. They do not understand, but they believe. An only sister, Jennie Belle, a national worker in the W. C. T. U., also survives him. They were veritable chums, and she had the privilege of hearing his last word.

The funeral was held at Carmel, Jan. 13, conducted by former pastors, presiding elders and classmates.

W. W. OGIER.

W. F. M. S. Notes



— The Annual Report of the Society is now ready at the Depot of Supplies. Maps and much information make it very useful.

— The auxiliary at Puebla, Mexico, secured seven new members at a recent meeting. The total number present was 50.

— One missionary in Japan is rejoicing in fourscore decisions for Christ on his district. Some of these are women, and need our Bible woman to teach them of the way. Ideas of propriety hinder them from going to the pastor for instruction.

— The gifts for the Bassim well now amount to \$100, which leaves only \$30 to allow us to expect the last \$50 promised by our unknown friend. This beautiful charity has been shared by people from all parts of this Branch. One district secretary gives \$25.

— Dr. Sheldon and Miss Bowne have made another attempt to go from Bhot into Tibet. They succeeded, and were at work beyond the border line, but were soon driven back by the authorities.

— Our Branch missionary, Miss Hemmingway, writes from Singapore, Straits Settlements, that in addition to her school work she is editing a four-page monthly zenana paper, published in Malay. "I have translated the material for five numbers, which means much time and thought, but it is enjoyable work, and a privilege to be able to reach so many women in their homes with the Gospel story."

— Our school girls are enjoying the nice new building in Pekin, which gives them plenty of room and good surroundings in which to prepare for their future lives of usefulness in the church of God. It is a very great relief to the missionaries to be in the new quarters.

— In Japan we are starting a new depart-

ment in the way of industrial work. A number avail themselves of the privileges of the class in foreign cooking. Before the work begins, there is Bible reading and prayer. In a recent lesson this was a new book to all but four of the women present.

— Miss Glover writes of the preparations for rebuilding the Lucy A. Alderman Memorial. It is situated at Chang Li, where the conditions are much more favorable than at Tsun-Hwa. Rev. and Mrs. Geo. L. Davis are kindly assisting in the plans and oversight of the building.

— The official correspondent for Mexico closes her report with these impressive words: "Many years ago a woman took her stand just outside of our boundary line and poured Bibles into Mexico. It was all she could do then, but it prepared the way. Women's hearts are needed to touch the hearts of Mexican mothers with a live coal from the altar of God's truth, and so to help to bring into one faith the countries where God has planted the banner of the free."

— The daily attendance at our Bareilly Hospital—the pioneer of all hospitals for women in the Orient—is from forty to two hundred in the dispensary. The greater number is in the hot months. There have been 325 in-patients.

— Mrs. C. K. Kellogg, treasurer of the New England Conference, lives at 89 Centre St., Brookline. This address is here given, as word did not reach some auxiliaries until too late to send the quarter's remittances. Please forward at once all funds from auxiliaries in the New England Conference. Note also the list of officers on pages 7 and 8 of the New England Branch Report, a copy of which is free to each auxiliary and pastor. Apply to your district secretary.

— In the Report of the New England Branch, by an oversight, the following churches were not credited with the amounts contributed to the treasury of the Woman's Foreign Missionary Society:

Bangor, Grace Church,	\$53.80
" " S. B.,	15.40
" " First, J. L.,	3.08
Carmel,	1.00
Caribou,	2.00
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THE AMUSEMENT QUESTION

Discussion in the Preachers' Meeting

The opening papers were by Rev. G. H. Cheney and Rev. James Mudge, D. D., both of whom favored the action proposed by the majority report of the committee in the last General Conference. Mr. Cheney, deploring the inroads of worldliness as manifested by indulgence in various worldly amusements, stated that whereas he had until recently favored the retention of §248 as it stands, now he thinks it would be better to take the action indicated above. He deems this the likeliest way to lessen or abolish the evil. He objects to the paragraph because it is conspicuously inexpedient and impossible of enforcement. He considers that at present the pastor, preaching against these amusements, is hampered by the fact that he does not enforce the Discipline.

Dr. Mudge said: The condition which confronts us is this—worldliness is beating in upon our churches. It exhibits one of its main tendencies and perils in the form of certain well-known and popular amusements, extremely deleterious to spiritual life. There is a difference of opinion as to the best shape to be given our antagonism to these things. Some wish an entire change in our attitude. Others wish no change. Still others wish a change of form only, the substance remaining absolutely unaltered. They think it best to remove the clause from the penal section and insert it unchanged, word for word, in a vigorously worded chapter in the advisory section. In my opinion, there is no retreat in what was favored by the majority report of the committee in the last General Conference. It would not be a weak and wishywashty paragraph. It would not take a single word out of the Discipline. I favor such action, for these reasons: (1) It relieves us of the immense embarrassment of having on the statute-book a law which is a dead letter. (2) It would put our administration more nearly in line with modern usage in secular life and with the approved family government. (3) It would give an authoritative interpretation of the clause in the General Rules which bears on the subject. (4) It would reaffirm our historic attitude, after the strongest effort against it.

Rev. J. H. Thompson thought that §248 is no more mandatory than §249.

Rev. M. G. Prescott thought that to make the proposed change would be to pull the dog's teeth and chain him in the backyard. It would be a backward step.

Rev. Dr. C. A. Crane said: I believe in the Discipline as it is. The argument, advanced four years ago, that it will not do to condemn the theatre because some good men attend, would logically prevent condemnation of vari-

ous evils. The real question is—Do you Methodist preachers want in your membership people who do these things? I do not. If we enforce the law as we ought to, there would be no question to discuss. Our church takes the right ground. We do not say that a man will go to hell if he goes to a theatre, or dances, or even takes a drink of liquor, but we do maintain that the tendency of these things is evil, and that the one who persists in doing them ought not to be with us. It is the old, old question as to whether we shall desert our ideals. Christ let His body be crucified rather than have His ideal crucified.

Chaplain Tribou urged that we want the young people who are kept out by our rules.

A. H. Herrick pointed out the fallacy of the claim that we can more effectively urge the moral argument against worldly amusements if we make the proposed change, showing that now we have equal opportunity to urge that, and also have some authority behind us in case of need.

W. N. Mason declared that some conscientious people are kept out by our rules, which pastors do not intend to enforce as they stand.

Rev. Alfred Woods replied that for every person kept out by our present rules there is another ruined by the amusements which the rules forbid.

Editorial

Continued from Page 137

greatly missed it and it would comfort her in her great need."

The editor of a daily paper in Tokyo, Japan, recently offered eight prizes for original poems. No restrictions as to subjects were imposed, but when the 600 manuscripts which were submitted in the competition were examined it was discovered that every one of them voiced Christian sentiment. The significance of this fact can scarcely be overestimated.

The family of the late Dean Sage has increased the sermon fund at Cornell University from \$30,000 to \$40,000. Announcement of the additional gift was made at the recent reopening of Sage Chapel.

London's black list of habitual drunkards has been abandoned as a failure after having been on trial for a year. The great number of inebriates is said to make the plan impracticable, and Lord Alverstone's

decision that no person can be confined in an inebriates' home without his or her consent, made one of the most important provisions of the law a dead letter.

Why should not pain do the same service for the soul that it does for the body—warn of some departure from holiness, some transgression that needs setting right? The value of conscience as a spiritual diagnostician is too often overlooked.

An unusually comprehensive and well-balanced contribution is that from the pen of President Raymond on "Our Southern Schools," which appears in this number.

We are not always able to agree with Bishop McCabe, but we heartily adopt the following, which we find in an exchange: "Bishop McCabe is reported as saying that 'If the Apostle Paul were on earth today, he would be publishing the largest church paper in the world, and would turn out of the church every official member who did not take it.'"

Fame comes in different ways to different celebrities. Some men are immortalized by monuments, and others have to be content with busts. Marconi, the great inventor, is to be honored in a unique way, since his portrait is to be engraved on one of a new issue of Italian stamps.

The gate of heaven opens not into a splendid and beautifully appointed infirmary, but into a new temple of service, where no such thing as weariness or weakness can enter.

It has been said that the late Herbert Spencer lived in an atmosphere of doubt. He continually said, "I cannot determine; I am in doubt." Doubt at times is a duty. But doubt in itself is unsatisfactory. At best it is of value only as it proves transitional to faith. From doubt such as that in which Herbert Spencer with all his brilliancy of intellect labored, there is no way out save as a man becomes as a little child, and allows the hand of Him who is the Way, the Truth, and the Life to lead him through reasoning to reality, and from confusion to certainty—in the clear sunshine of the Divine Presence.

George Macdonald says that hope strengthens one in the performance of duty, because it clears the judgment. It is always rectifying, as well as stimulating, to the mind to dwell on the bright side of things.

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